

*The*  
**CHRISTIAN  
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Number 6

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China**

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**The Company's Doctor**

By Edgar White

**The Perils of Middle  
Life**

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**CHICAGO**

## Observations

New York, city of high buildings, is fairly out-doing herself with her latest big structure, the fifty-five story Woolworth building erected by the ten-cent store man, at Broadway and Park Place. This building has been pretty generally described as the tallest building in the world. It will also be the handsomest structure of its kind in the country. Its style is a combination of the Italian, French and modern Renaissance schools of architecture, while the spires rising from the roof of the main structure, are Gothic. Straight lines are conspicuous in the plans and probably will give the building the appearance of a height even greater than its 750 feet. The tower, which will spring from the center of the Broadway facade, will add another twenty-six stories. Next to the Eiffel Tower in Paris, the Woolworth Building will be the highest structure ever erected. It will be fifty feet taller than the Metropolitan Tower, now the highest office building. According to the specifications of Cass Gilbert, who designed it, the Woolworth Building will contain more than 20,000 tons of steel girders, thirty-six elevators, 13,200,000 cubic feet of space, a swimming pool in the basement, an observation station in the tower, four self-contained stairways, and will cost more than \$7,500,000. On the peak of the tower there will be a great electric light, visible for miles over the surrounding country.

At last the Florida East Coast Railway has opened its forty-six miles of extension across the water from Knights Key to Key West, a remarkable piece of railroad building. Henry Flagler, of New York, is given credit for completion of the engineering feat. It was Mr. Flagler, as president of the railroad, who overcame financial and physical obstructions, forcing the construction of a railway across the line of coral keys between the Florida mainland and Key West. For great distances between keys the rails are supported by stretches of steel and masonry.

John D. Rockefeller, Jr., who announced a few days ago that he had completed his two years' campaign to abolish "white slavery," will turn his attention to establishing a "bureau of criminalistic research." The bureau will aim at the improvement and ultimate reformation of the conditions under which women convicted in the criminal courts are compelled to serve the sentences imposed upon them. Mr. Rockefeller's plans are based on a scheme originated by Miss Katherine Bement Davis, superintendent of the state reformatory for women, at Bedford, N. Y. Miss Davis would have a number of buildings erected on a site as far away as possible from prison environment. Beginning with a small number of women convicted of crime, she would segregate them according to type, the vicious type in one class, the mentally defective in another class and so on. Trained pathologists and psychologists would make an individual study of the character, thoughts and habits of each woman. The disposition aimed at would be eventual parole.

January 13 closed the seven coldest consecutive days Canada has ever had. During them, the temperature varied from ten below to 30 below zero and was never higher, and in Winnipeg and northern points under the 40 below zero mark. This has meant suffering in the larger cities through the freezing of hot water furnace pipes, mains, etc., and unwise attempts to thaw them out have caused many fires.

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# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. . . . . EDITORS

## The Union of Baptists and Disciples

It is natural that after the years which have separated Baptists and Disciples, since first they worked together with a semblance of unity, there should emerge a growing interest in their union. It is inevitable that the Baptists and Disciples should increasingly consider the problem of union, since in so many regards they are closely related. This relationship does not depend upon the mere incident of immersion as an item in the practice of both bodies. Rather is that relationship to be seen in the general body of truth to which each yields assent, in the common form of organization which is characteristic of both, and in the common field of activities in which for the most part the two denominations are placed.

In earlier days this very closeness of relationship led to contests which were envenomed by proximity. It was the intimacy of religious beliefs and customs which made the few outstanding points of divergency questions of bitter discussion. Baptists and Disciples hated each other in those days with a bitterness which was wholly absent in the thought of either denomination regarding the rest of the Protestant world, or even the Roman Catholic.

But today the old controversies are dead. And it would be difficult to arouse in the intelligent representatives of either body in this generation the spirit of debate over doctrines and usages that were once the subject of eager rivalry. In fact it is doubtful if either Baptists or Disciples of average intelligence have any acquaintance with the subjects that were once the themes of antagonism. Such controversies as those regarding the priority of faith and repentance, the work of the Holy Spirit in conversion, the relation of baptism to the remission of sins, and the celebration of the Lord's Supper, would be impossible today, chiefly because neither communion has maintained its dogmatic and controversial position regarding these questions. And in most instances the debates grew out of a failure to properly define the terms employed.

Probably the most outstanding contrast between Baptists and Disciples grew out of the fact that the former did not share that flaming enthusiasm with which the Disciples of the first generation threw themselves against the romanticism of current religious teaching, and appealed to the Scriptures as the sole form of faith and conduct. It was the rejection of so much of the current teachings of that time in behalf of a literal interpretation of the Word of God which caused the Disciples to be interpreted as literalists and legalists, as over against the more emotional and ardent Christian experience of the older denominations, including the Baptists. If this tendency has persisted among the Disciples, it is perhaps because of the strong bent of their beginnings as protestants against the sway of emotion in the process of entrance upon the Christian life.

At the present time the centrifugal forces are spending themselves, and a return to closer unity is both desirable and inevitable. Whether or not we may wish it, Disciples and Baptists are drawing closer together, and in many communities are actually uniting. This is as it should be. It is truly anomalous that two bodies of people so closely related in history and beliefs should remain divided. In fact the differences between Baptists and Disciples as separate bodies are not greater than those seen between different congregations in both Baptist and Disciple ranks. In fact when both bodies are taken at their best, on the high levels of Christian intelligence and devotion, there is little perceptible difference.

Among the steps which may be taken to promote unity of sentiment, leaving the question of ultimate and incorporating unity to be decided by time, the following at least are timely and practicable.

The two bodies should coöperate most earnestly in all places where they have common existence. The old rivalries ought to be forgotten, and a spirit of comradeship cultivated that would

lead to such active coöperation as to make the spirit of brotherhood apparent.

Wherever Baptists and Disciples have churches and there is not room for both, a union should be effected upon terms which will compromise the convictions of either group. And this ought not to be difficult where Baptists and Disciples are really aware of the historic testimony of the two denominations.

The exchange of ministers by the two bodies would be a step in the direction of ultimate unity. There is no reason why Disciples should not welcome to their pulpits ministers from the Baptists, nor why Baptists should not call to their pulpits preachers from among the Disciples. Such a practice would increasingly obliterate the resent lines of separation.

Common gatherings for exchange of opinions like the congresses to which both Baptists and Disciples are invited, would promote the same spirit of friendliness and intelligent regard. And that without compromise of any denominational interest.

It would be a misfortune if eager efforts at union should be the cause of strife in any locality. In some instances undue haste has undoubtedly been manifested in the effort to unite congregations of Baptists and Disciples. Nothing can be accomplished in this way. In fact such efforts only retard the day of final union.

But by the cultivation of mutual regard, by the careful study of the problem of union by the two denominations, either in their national and official capacity or as individual congregations, the spirit of union may be fostered, and the time hastened when these two peoples, historically and doctrinally so closely related, shall be one.

### Bible Facts

Do you realize that there are 80,000 college men in 18 different countries in voluntary Bible classes?

Also that 350,000 young men were reported last year as members of the Baraca Bible classes?

Also that the Y. M. C. A. reported last year 97,332 enrolled in classes for Bible study?

Also that 28,562 students took short courses of Bible study in 490 different institutions of the country?

Also that in the Sunday-schools of the world 28,011,199 persons, out of more than fifty nations are studying the Bible?

Also that 27 Bible societies in 1910 reported their output at 12,843,196 copies of the scriptures?

Also that the Oxford Press also prints 20,000 Bibles every week?

Also that the last year 3,000 young Chinese met at Shanghai for a three-days' Bible study?

Also that one church in Seoul ordered 20,000 New Testaments and all were sold before the first one could be printed?

### The Great Dream

"Dream the great dream, though you should dream—you only,

And friendless follow in the lonely quest;

Though the dream lead you to a desert lonely,

Or drive you, like the tempest, without rest;

Yet toiling upward to the highest altar

There lay before the gods your gift supreme—

A human heart whose courage did not falter

Though distant as Arcturus shone the gleam.

The gleam! Ah, question not if others did not see it,

Who nor the yearning nor the passion share;

Grieve not if children of the earth decree it—

The soul has need of prophet and redeemer,

Her outstretched wings against her prisoning bars,

She waits for truth; and truth is with the dreamer

Persistent as the myriad light of stars."

## Social Survey

BY ORVIS F. JORDAN.

### More Light on the McNamara Case

The McNamara case is proving to be the sensation of a decade in the labor movement. New developments continually appearing serve to keep the matter in the public prints and public interest agitated. We are reading the published charges of Detective Burns against President Gompers. We are noting that a case for bribery against Attorney Darrow has been instituted. The continual talk of going after men "higher up" is whetting our interest as to how much "higher up" it is going to be possible to go. President Gompers asserted that in recent months the membership in labor organizations has increased more rapidly than ever. We see no reason why this should not be so since it is not the principle of union labor that is on trial, but the question of leadership. We shall be disappointed, however, if there does not arise among the labor-unionists new leaders who shall demand thorough house-cleaning. The peril of all democracy is the peril of the labor union movement. There has been additional peril in this movement since its organization is not legal, but voluntary, and is not surrounded by any of the safe-guards that exist even in boss-ridden cities. It is not incredible to believe that many leaders have betrayed their trust. How many, we do not yet know. We must be in a state of suspended judgment with reference to all accused men until the courts have done their work. Meanwhile we hope no sickly sentimentalism of any sort will prevent vigorous legal action against any who are justly charged with a betrayal of a sacred trust in the ranks of labor. Every friend of labor should demand that treason against the labor cause should be punished.

### Missions and Progress

One of the striking phenomena of the mission enterprise is the contribution that it is making to progress in the home church. The missionary is usually educated in the denominational school and goes out with all the fervor of a narrow denominationalist. He returns on his first furlough to tell all his old friends that his attitude on many questions has changed. A letter from a missionary to his father published in one of our journals recently is a case in point. The first thing the missionary experience does, is to exalt human problems over the dogmatic. The terrible suffering and misery of foreign lands everywhere so profoundly touches the human sympathies of the missionary that he gets to thinking in a new realm. In the second place, he is called upon through missionary comity to be the ally of men of other denominations. The smallness of Christianity beyond the sea, and its need of self-protection makes the old denominational shibboleth give way to the sense of universal Christianity. In addition to this, the hand to hand conflict with alien faiths begets a respect for these points of view that can never be had by the person at home who curtly dubs all other faiths than that of the Christian as "heathen." Thus the missionary is led out into a world view compelled by his experiences and his statesmanlike view of his task. This begins to react on the mission board. The home board is often puzzled by the strange and seemingly perverse progressiveness of those who left home with a stiff-backed orthodoxy. But at last the full force of the facts compels some readjustment upon the board. Then as the church becomes aware of these problems, the whole Christian community moves up to higher and broader ground out of the narrow valley of some purely sectarian view-point. The universities have been accused of being the mother of the progressive spirit. They have been to some extent. But no force working for progress has put the Church forward like world-wide missions. "The spirit of provincialism and the spirit of world-wide missions can never be congenial bed-fellows."

### Union on the Mission Fields

Whatever excuse our denominationalism has upon its native soil, its importation to foreign lands is an absurdity that cannot command the defense of a single worthy protagonist. We cannot see the significance of a Methodist church, South, for China. We are unable to get much enthusiasm about the propagation of the Missouri synod of Lutherans in India. Divisions that have grown up over local, sectional or political issues have no place among people on the other side of the world. If we are to carry our quarrels to all the world, it might even have been better that we had never

gone! In view of this, therefore, it is of deep significance whenever we see any signs of larger comity in the work of world-wide evangelization. Among the items of progress for the past year are the following: "The Conference of Federated Missions and the League for the Promotion of the Union of Christian Churches, are signs of the tendency in Japan. China has educational union in full swing at several important centers, such as Peking, Nanking, Tainan-Fu, Wei Hsien, Teing-chowfu, Chentu and elsewhere, while a movement for federation is under way, to be inaugurated in each province in China. The Evangelical Union of South Africa was formed during the year. In India much has already been accomplished in uniting churches of similar polity and kindred creeds. In South Africa, a basis of union has been drawn up, to be submitted to the Baptist, Congregationalist and Presbyterian churches who are seeking to unite. On the Pacific coast, an interdenominational movement has been organized over into an *Oriental Workers' Association* for purposes of comity and coöperation in the care of over 100,000 living on the borders of the Pacific." These changes looking to the union of the work on the foreign field would move much more rapidly but for the unwillingness of the church at home to consent to them. The sectarian spirit has given vitality to many groups of Christians here in days gone by and sometimes a little group thinks the very future of Christianity depends upon the perpetuation of its tiny contention.

### Insurgency in Religion and Politics

It is hardly possible to read now-adays without learning more of the "insurgents." We have usually connected this term with those Democrats and Republicans who stood for progress but wished to remain in the party. There is also an insurgency, less noisy perhaps, but equally determined, in all the denominations. The Catholic church, even, has to face the issue of "modernism" which might have been called "insurgency." Between all these groups of reformers there are certain great class resemblances. They are all giving a renewed emphasis upon the importance of human problems. The insurgent in politics would protest against obscuring the human questions of our age with the commercial questions. The insurgent in religion insists that the church shall give larger attention to human welfare and less attention to the maintenance of an ecclesiasticism. These insurgents are all marked by another common peculiarity. They wish to remain where they are and bear their witness. This is due to the social spirit of our age. Men are less willing to create divisions. The modernist does not wish to leave the Catholic church even though he is often as protestant as Luther. Republican insurgents get so near to the socialists in their political platform that it is hard to distinguish but they still wish to remain loyal republicans. It is to be remarked also that the methods employed by the insurgents in religion and politics are different from those employed by the agitators of progress in the past. There is argument in place of war. There is the experimental attitude in place of cock-sure dogmatism. This insurgency will test to the full the tolerance and breadth of mind of the leaders in politics and religion. There is no denying the insurgent has something new and different. He may be given the reward of the prophets of the past, or humanity may have shown itself so advanced as to cease stoning its prophets!

—President Taft has now equalled President Roosevelt's record for trust prosecutions under the Sherman law, the total number being forty-four.

—The census of France shows the population of that country to be 39,601,509, an increase of only 349,264 over the last census of 1906. During the past forty years the population of France has increased only 3,500,000.

—Ever since the British government withdrew its military station from the island of St. Helena, the inhabitants have had a desperate struggle for existence, and now it is said that Sir Alfred Mosely, the wealthy English philanthropist, is planning to bring 3,000 residents of the island to form a colony in California.

—Samuel Cupples, who died in St. Louis on January 7, gave \$3,500,000 to Washington University, and did much to build up the public schools of Missouri.

—Richard T. Crane, the iron manufacturer who died in Chicago January 8, was well known for his opposition to higher education. He wrote vigorously in confining education to the industrial arts. He distributed among his workmen more than \$2,000,000 during his lifetime.



# The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

## A Call for Church Union in Canada

The following appeal from the *Churchman* will be of more than ordinary interest. With the Disciples a comparatively feeble folk in Canada, this searching call may not be as vital to them as to us on this side of the line. Incidentally, the history of the Canadian Disciples, should it ever be written, will show how much they have contributed to the cause of apostolic Christianity in men, and in heroic devotion to the cause itself. Canada has been a great field of heroism in the annals of the Disciples. What a pity that we have not been able to lead the movement in the direction of unity! But we can show ourselves sincere by entering into the ranks with others, and following the consecrated leadership, which we know Canadian Christianity offers. There is a battle ground where convictions are tested, where testing is a delight, and where the last measures to be considered are those that have to do with compromise. For many years union has been more than a dream to the leaders of the historic creeds in Canada. Here is a worthy utterance of a far-seeing man, and an empire in which to work out this mighty problem:

Principal Gandier, of Knox College, Toronto, writing in *The Globe* of that city, makes an earnest plea to the Churches of Canada to avoid the mistake that was made in this country when the Churches of the East failed to recognize their call to the Western frontier as it advanced westward from the Alleghenies. "The Churches of the East missed their opportunity," he said, "in the formative period of these communities, and never since have they been able to secure the place and influence which might have been theirs. Not only have these communities suffered, but the nation also is suffering." Canada, half a century later, is facing a similar problem. It has not repeated the American mistake. It has carried westward the leaven of the Gospel. No one, he says, can read the reports of the synods and conferences in Manitoba, Saskatchewan, Alberta and British Columbia without a thrill of joy at such evidence of moral alertness and missionary aggressiveness. In good measure he would attribute this better record to the measure of union achieved more than a generation ago, which gave Canada one Presbyterian Church and one Methodist Church. Prejudices were then overcome; old world associations given up. There were then some noble Christians who felt that the faith of their fathers had been denied, but the movement, as all could now see, was of God. It began a new era of missionary effort and efficiency. Now, continued Principal Gandier, "the time has come for us to face the question of a larger union." In all the provinces, but especially in the north and in the west, "Methodists, Anglicans, Baptists and Presbyterians have their churches and their missionaries, where all receive help from home missions or augmentation funds and where one decent congregation, housed in one comfortable building and ministered to by one competent man would command the respect of the community and reach the men as all four do not. Even in Canada we are wasting money enough and men enough through dove-tailing and overlapping to evangelize a whole race of heathen. . . . With from 300,000 to 400,000 immigrants pouring into this vast country every year, the Church of Jesus Christ cannot afford to perpetuate conditions which waste men and money, discourage the hearts of our missionaries and turn aside young men of high spirit and broad outlook from the ministry. With the forces of evil organized as never before; with present day attacks not on the outworks, but upon the very citadel of the faith; with a home mission task greater than has ever been; with all nations open to the Gospel and calling not for a bewildering variety of sects but for a united Christendom to speak in the name of Jesus; with historical and national reasons no longer requiring division among us in this new world; surely it is time that there should be not only the unity of the spirit in the bond of peace, but unity of organized effort, and, so far as may be, unity of name."

## The Ministry, Morals, and Murder

We all must have harbored the thought as we read of the degenerate Boston minister's crime, that the ministry and the cause of Christianity must suffer a serious blow. The faith of many, no doubt, in the honesty of purpose which the ministry affirms concerning itself, was shocked if not shattered by the astounding revelations of the crime. President Horr of Newton Theological Seminary in which the guilty minister was a student, in a masterly review of the events connected with this crime lays bare the responsibilities of the ministry in its sacred relationships to the families of the congregation. "The minister," he declares, "is more than a man among men. If he does not rise above other men in purity of thought and motive and conduct he is not fit to be a minister. You might as well say that it is not necessary for a naval commander to be more skillful in navigation than other men, or for a soldier to be braver than other men. The integrity of

his moral life, the wholesomeness of his relation in every situation, are essential qualifications of a minister." The fact that the country is appalled at this minister's crime is evidence of a profound appreciation of the claims and work of the ministry. Better than any labored argument is the following picture which the *Churchman* has brought to our attention:

The New York Evening Mail, of Jan. 10, in a brief editorial article told of a group of young men in the smoking compartment of a Pullman car who were discussing the crime of a recreant minister, whose confession appeared in the morning papers. His moral collapse seemed to them to discredit all preachers of righteousness. When things were at their worst a quiet man who had been listening behind his paper, spoke up. "Hear this," he said, so the Mail editorial runs, as he put his finger on a modestly printed news item. "It is in the same daily news. A hardy bishop of Alaska reports that he has covered thousands of miles on snowshoes, with only an Indian guide. Mercury 70 degrees below zero often—generally 50 degrees below. This clergyman is physician to the sick Indians; he is dentist, he is adviser; he marries them, and buries their dead. He begins and ends all with the teachings of the Christian religion. Often he walks hundreds of miles on one trip. Often on his sledges he takes provision to the starving solitary miner's hut." "That's the kind that evens up!" broke in one young man. Every man echoed the statement. In a moment the whole sentiment that was slumping in social ruin, was changed. Men smiled as if in real relief. "Perhaps the worthy bishop, now in New York," the editorial concluded, "will be comforted to know that his heroic story, on the same page of the day's history with noisome treason to all virtue, is like the 'salt of the earth.' It cures putrescence. He had no idea, no forecast, that the noble and sweet music of his Christian life was to be sounded in this great city on this precise day. But something always happens to prove that the virtue of mankind increases. There are countless martyrs now, as of old."

## Episcopal Bishop Pities Mormons

Bishop Spalding, the Episcopal Bishop of Utah, in an address in New York recently, according to the *Churchman*, declared the situation of the Mormons to be the most pitiable on earth. The bishop declared,

that no other sect suffered from such bitter attacks of unreasoning enemies. Even the heathen came in for a richer need of brotherly love. Yet there was not in America today a body of people more deeply instilled with the religious spirit and a yearning for religious truth. Polygamy, the logical outcome of their theology, was inevitably coarsening and degrading. Against it and the commercializing of their religion he and those who worked with him were battling with less immediate thought of winning individual converts than of raising up within the Mormon Church a spirit of insurgency that might purify its theology and spiritualize its practice.

## An Octogenarian Hymn Writer

William Howard Doane Mus D., was born February 3, 1832. He is known throughout the English speaking world as the author of such hymns as "Jesus Keep Me Near the Cross;" "Tell Me the Old, Old Story;" "Rescue the Perishing;" "Safe in the Arms of Jesus;" "Take the Name of Jesus with You;" and hundreds of others which have made a place for themselves in our hymnology. He is a consecrated millionaire, an inventor, a philanthropist, a fellow of the American Society of Mechanical Engineers, the American Society of Mining Engineers, the American Geographical Society, the American Society for the Advancement of Science, the American Archeological Society.

At the present time he is president of the American Baptist Publication Society, president of the Ohio Baptist State Convention, and director upon innumerable denominational and interdenominational boards. Mr. Doane's busy life has been spent in Cincinnati, where he has made his influence felt for good in many branches of religious work.

## Why He Was An Episcopalian

An Episcopalian clergyman who was passing his vacation in a remote country district met an old farmer who declared that he was a "Piscopal."

"To what parish do you belong?" asked the clergyman.

"Don't know nawthin' 'bout enny parish," was the answer.

"Who confirmed you, then?" was the next question.

"Nobody," answered the farmer.

"Then how are you an Episcopalian?" asked the clergyman.

"Well," was the reply, "you see it's this way: Last winter I went down to Philadelphit a-visitin', an' while I was there I went to church, an' it was called 'Piscopal, an' I heered them say that they left undone the things what they'd oughter done and they'd done some things what they oughter done, and I says to myself says I: 'That's my fix exae'y,' and ever sence then I've been a 'Piscopalian.'"

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## Christian Courage

Cowardice magnifies the strength of the enemy. It overlooks the strength of friends. It creates misery. It means defeat. Nobody likes to face the fact that he has been a coward. We cover up our weakness by attributing our failure to other persons or to circumstances and thus build up a counterfeit self-respect. The brave man knows when he loses courage and he seeks the cause of his weakness rather than a cloak for it.

"Now he who bears bravely, and who fears what he ought, and from the right motive, and in the right manner, and at the right time, and feels confidence in like manner, is brave. For the brave man suffers and acts just as the nature of the case demands, and right reason warrants." Thus Aristotle describes the brave man. It will be observed that he includes wisdom in his idea of courage or courage in his idea of wisdom. Neither is complete without the other. The Christian has no quarrel with Aristotle, for his emphasis on wisdom. The courage of the Christian is more than blind impulse. It is persistence in well doing in the face of danger and difficulty. The danger and the difficulty are seen and they are met for the reason that duty must be done.

It takes courage to live your own life and not allow the neighbors to make all your plans. Civilization produces variety. Liberty creates differences. We ought not to be all alike. The necessity of cooperating with others we need not overlook in order to assert our right to think our own thoughts and to act as we see fit. The courageous man is willing to be called a coward if the acts which prompt men so to designate him are demanded by his conscience. We decide how our friends ought to act and when they do not meet the situation as we have planned we set them down as cowards. We have not sufficient confidence in the intelligence of men.

We are all members of political parties, ecclesiastical organization, and social groups through which we are supposed to express our political, religious, and social convictions. We admire the man who is loyal to his party and to his church. It cannot be said, however, that our ideas of loyalty are above criticism. We apply the term traitor to one who cares to differ somewhat from the majority. We slander the men who tell what we are going to do to-morrow that we are not doing to-day. We make it uncomfortable for him who is fair to an opponent. It is bad enough that there is anybody anywhere whose opinions do not agree with ours; it is intolerable that members of our church or of our party have kindly feelings toward independent heretics. Those who would be just and kind must have courage, for they will be denounced by partisans, and sectarians.

Christian courage appears in the life of routine. The minister is told by some of his congregation that a church in some other town is drawing great crowds by the use of spectacular methods and he is made to feel that his congregation expects him to do some

new thing that will arrest the attention of the people. He knows about the preacher who is drawing the multitudes and he knows that in six months or a year this same preacher will be ready to leave and that the church will be the worse for his sensationalism. The wise minister therefore goes on doing what is required of him by the needs of the people. He knows that there are some things which do not attract public notice and which are yet the most important part of the work of a minister. The plain man and the plain woman do the work of day in its day, deaf to invitations to get a living or to uplift humanity by schemes that work themselves without the aid of patience and skill. They are sensible enough to know what counts. Nevertheless, their steady attention to duties is an exhibition of courage worthy to be commemorated in poetry and song.

Christian courage is needed when church and state are disgraced by unworthy leaders and indifferent members and citizens. Of course the church has in it hypocrites. We wish they were all outside. But what shall we do? Shall we stop because somebody says he is scandalized by the hypocrisy of the church and for that reason will not unite with it? Certainly not. We must give our testimony even when we know its power is diminished by false friends. It is selfishness to do otherwise. It is cowardly selfishness that keeps citizens of an American commonwealth at home on election day. If the crooks are in office, there is all the more reason why the good citizen should have a part in the primaries and in the elections. The courageous citizen fights for the things that ought to be. The taunts of the "practical" politicians cannot drive him away from the ballot box before he has deposited his ballot. [Midweek Service, Feb. 14. 1 Tim. 6:11-16; 2 Tim. 4:7-8.]

S. J.

## The Meaning of Baptism

XVIII—THE SYMBOLISM OF BAPTISM.

Up to this point we have been striving to understand the essential meaning of baptism, its primary function in the Christian church and in personal experience. This meaning we have described variously as the act of initiation into the church, the act of incorporating a convert into the social body of Christ, the act of conferring upon a candidate the status of a Christian, the act of self-identification with the Christian community, the act by which the church defines itself as a distinct organism in the social order. All these are descriptive of one and the same act from somewhat varying points of view. They all refer to the essential meaning of baptism.

But the whole meaning of baptism is not included in this functional description. It possesses also a secondary meaning, a symbolism which has been imaginatively imputed to the physical act of immersion in water. One of the *motifs* of our study all along has been to effectually distinguish the essential baptismal act from the physical act of immersion. The essential baptismal act is psychical in character, not physical. It is a joint-act of the church and the candidate. Such an act can not take place without some objective physical form or action to signalize it. No psychical act takes place without involving a physical element or factor in it. Even the most abstract idea, psychologists tell us, is accompanied, if we examine it, with a physical core or image which serves as its carrier or sign. If this is true in our individual psychical activity, it is more obviously true in social psychical activity. The purposes of a society are executed by the use of forms or tokens. The physical act of raising the right hand in taking oath, the signing of one's name in a contract, the kissing of the Bible in an inauguration, the handing over of his sword by the vanquished general, the clasping of right hands in a pledge of loyalty, the giving and receiving a ring in marriage—all these, not to multiply illustrations, are overt signs by which psychical acts of a social nature are carried out. Our whole life is shot through with this sign language. By means of it all our social meanings are conveyed, and there is no other way by which a corporate act can be performed.

In the act of initiation into the Church of Christ the physical form of immersion was used, as we have seen, in early times, as the outward sign or marker of the joint purpose of candidate and congregation. This physical sign was never confused with the spiritual thing signified in the early times as has been true in our day. It was taken for granted, as the ring is taken for granted in the marriage rite or the raising of the right hand in the oath. There were no critics of the particular form nor apologists for it. The sign was not a matter of conscience: the thing signified was the matter of conscience. The sign was hardly a matter even of consciousness. No gospel evangelist tried to persuade his hearer's



will with respect to immersion; he tried to persuade his hearer's will with respect to the duty of identifying himself with Jesus Christ and the Christian community. Baptism was this act of self-identification, and immersion was the sign by which the baptismal act was carried out.

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It is important for us to recognize the indispensableness of a baptismal sign. The life of every social community depends upon its receiving new members into its fellowship. A voluntary community like the church can receive its members only by means of ceremony. It might be a very simple ceremony, with a very bare and casual sign like, perhaps, writing one's name in a book, or standing up to give assent to certain statements. Or it might be a very elaborate ceremony with very rich and involved formalities. We may argue that one sign is more fitting or less fitting than another, but we can not deny that some sign is necessary. The sign is the church's method of distinguishing its members. If the church was not able to distinguish its members it would be the same thing as if there were none. It is only through the sign that the church is able to define itself as a corporate community is the social order.

Any overt act may serve for signaling and carrying out a social purpose. The only consideration is that it shall be understood and agreed to by those participating. Many signs of social acts, however, became such originally by virtue of some intrinsic or poetic analogy to the act. For example, the custom of clasping right hands in mutual pledge or reconciliation indicated that the fighting hand and arm were now weaponless. The ring in marriage is a very ancient token, dating back to the time when it was used for purposes of signature. Its bestowal thus carried with it a beautiful compliment. Such signs were not mere signs of the social act which made use of them. They were also symbols. It was more fitting that they should be used than that some other sign should be used. They were not chosen arbitrarily; it was natural, almost instinctive, that they should be adopted in preference to a thousand others. So in the original use of immersion as the sign of initiation into a religious order—whether in Egypt or among Greeks or Jews—it seemed fitting that the transition from the old status to the new should be signaled by an immersion in water, an actual bath.

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Thus at its origin, immersion was not only a sign, it was also a symbol. It was not arbitrarily chosen, but it seemed to have a poetic appropriateness. The initiate had abandoned old habits, associations and interests as if they had been a pollution. He stood forth in his new relationship fresh as from an actual bath. It is not strange that immersion in water was so widely used as the token of this transition, not strange that the Jews adopted it as the sign and symbol of a proselyte's initiation into their religion. Nor is it to be wondered at that the sign gave its own name, baptism, to the thing signified.

In John the Baptist's use of immersion the symbolism of the act was enriched by the reflection into it of the ethical character of his baptism. His was a moral community of penitent men seeking righteousness. To be baptized into this community was a moral act presupposing the forsaking of one's sins. Naturally the act of immersion lent itself to the symbolism of washing away sin or guilt. The physical ablutions thus came to symbolize the cleansing of the soul.

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In the Christian Church baptism was practiced by immersion and with no change in its symbolism for some time. Ananias exhorts Saul to be baptized and "wash away" his sins. This expression indicates how closely the analogy between inward moral cleansing and the washing of the body had been carried. Indeed the analogy was so close and fascinating that there was constant danger of degrading the moral character of baptism by identifying it with the physical act of immersion. So the author of I Peter felt it necessary in speaking of baptism to call attention to the fact that it was "not the putting away of the filth of the flesh but the search of a good conscience after God." Baptism has never lost this symbolism of cleansing which the act of immersion originally reflected so appropriately. And it is not likely to lose it so long as the words "clean" and "unclean" hold their place in our vocabulary as descriptive of states of the soul.

In addition to this obvious and original symbolism nothing was more natural than that the constant practice of immersion in the induction of new converts into the Christian life would suggest the imputation to it of a symbolism specifically

Christian. All ceremony tends to take on new and richer symbolism by long continued use. This is especially true of a ceremony involving intimate and sacred personal experience. The heart instinctively idealizes the outward sign, reading into it poetic analogies of its own emotion. Thus in the circular shape of the wedding ring the heart finds an analogy to its unending love. The ring is more than a sign that one is married; it is a symbol of the actual experience that makes marriage beautiful.

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In like manner the baptismal ceremony was enriched by Christian experience. The outward sign of immersion in water lent itself happily to the influence of the poetic and mystical mind of Paul who gave it a distinctive Christian symbolism. It is not too much to say that Paul *Christianized* baptism. He did so by imputing a Christian symbolism to the outward sign by which it was solemnized. Up to this time baptism was merely the customary initiation into a religious order. There was no difference between it and John's baptism. Its only symbolism was the generic symbolism of cleansing which it possessed in common with all religious orders that used immersion. Under Paul's hand it received a specific and distinctive symbolism possible only in the Christian Church. Paul conceived it as reflecting the most significant features of Christianity—on the historical side and the side of personal experience. It is not strange that a symbolism so rich and meaningful should be imputed to immersion when we consider that it stands at the very turning point in the soul's attitude toward the Christian gospel, the most stressful and intense moment of Christian experience.

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The historic features of Christianity with which Paul imaginatively associated immersion were the death, burial and resurrection of the Lord. These facts were to the apostle the pivotal facts of the Christian gospel. "Know ye not," he says, "that so many of you as were baptized into Jesus Christ were baptized into his death?" "We are buried with him by baptism into his death, that like as Christ was raised up by the glory of God the Father, even so we also should walk in newness of life." It may be objected that Paul does not specifically speak of being *immersed* into Christ's death, or buried with him by *immersion*. This observation of course is valid. It would have been totally unlike Paul to have affirmed that a physical act could induct one into any spiritual state whatever. But because he is so thorough-going in his spiritual and ethical views, we must not deny him the right of normal poetic expression. It can hardly be doubted that Paul's profound mystical insight into the identity of the soul's experience with the Master's experience found poetic affinity and suggestion in the beautiful act of immersion at baptism. "This very immersion," he would say, "shows forth the Lord's death, burial and resurrection. That he died and was buried is pictured by your burial in the watery grave; that he arose from the dead is symbolized by your being raised again from the water." In this way Paul made of immersion a monument to the great fact of historic Christianity.

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Closely interwoven with this historic symbolism is the symbolism of personal experience. This is the main thought in Paul's mind in these utterances. He is dealing with actual Christian experience, the moral side of it. He affirms that the self dies and is buried and rises anew. The experience of death to sin and the burial of the "old man" is pictured by the burial in water. It was not only for Christ to die and be buried; we also must die to sin and be raised from our burial, as he was raised from his, into newness of life. The temptation to tarry here with the substance of Paul's great redemptive thought is strong upon us. But we are studying it now with the humble purpose of disengaging the symbol from the substance. Our fervent interest is in the fact that into the outward act of immersion Paul read this profound experience of the human soul and made it so that to think of the very physical act by which our baptism was consummated was like looking into a mirror and seeing the reflection of one's face.

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It is important to distinguish clearly between the function of baptism and its symbolism. Baptism itself is not a symbol though it contains a symbolic element. The Book of Common Prayer has neither Scripture nor psychology to support it when it says that baptism is "the outward sign of an inward grace." Baptism is not a sign of anything. It is a positive and effica-

cious act, as positive and efficacious as faith and repentance. It actually effects something. It changes the face of the soul's moral situation. Symbols do not effect anything. They "stand for" what is effected. The active, efficacious function of baptism is, as we have seen, the self-identification of the convert with the Christian community. The symbolic feature of baptism is found in immersion, its outward sign. A sign is essential to the baptism, but the symbol is not. The symbolism is the creation of the poetic or mystical imagination dwelling upon its inner experience and seeking analogies of that experience. Symbolism is always ideally imputed to the sign. It is never, even in its most appropriate and obvious instances, intrinsic and necessary. Baptism was without doubt administered in the early church many years before any one thought to interpret its outward form as a picture of the salient facts of Christ's redemption and of the soul's transformation. Its function as initiation was not dependent upon any particular symbolism inhering in its outward sign.

The idea prevails quite generally in immersionist circles that the Savior commanded immersion in order that in his church there might be this perpetual dramatic memorial of his death, burial and resurrection. There is not an iota of evidence for this. It is altogether improbable. The symbolism of Christian baptism was put into it by Christian experience. What our Lord commanded his disciples to do was to make disciples and to baptize them, that is, to exercise the baptismal function, to initiate and incorporate them into a spiritual community of which he was to be the Head. In the exercise of this baptismal function the Christian symbolism grew up. This is not to derogate from the beauty and sacredness of that symbolism, or from what we might call the authority of it, but it is important that we do not weigh down our Lord's lips with legislative detail for which he was in no sense responsible.

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It is important also that we recognize that the realities do not depend upon the symbols but the symbols upon the realities. So great has the confusion upon the meaning of baptism become in certain minds that the reality of Christian experience is denied because the symbolism of immersion is not present. The realities of baptism are death to sin, burial of the old self and the rising up of the new self to walk henceforth with Christ. The presence of these realities of the spiritual life depends, as we contended in the previous article, upon baptism, but they do not depend upon the particular act of immersion with its symbolism. We do not die to sin and bury the old self by immersion in water. We do not rise into the new life by emerging from the water. The physical act is not spiritually efficacious. Millions of Christians there are who have been buried with Christ in baptism who have not been immersed in water. Of them any unbogoted judge will gladly affirm every spiritual reality which the most extreme water salvationist will affirm of himself. They have died to sin, they have been buried with Christ, they have risen with him into a new life. They are Christians, members of the Church of Christ. We would not be able to affirm these things of them if Paul had said that we were immersed into Christ, or immersed into his death. Paul did not allow his poetry, his mysticism, to lead him into any such magic or legalism. And we must not change Paul's statement that we are buried by baptism. Those who have been baptized without immersion have in our judgment missed something. They have missed something valuable, something important. But they have missed nothing essential. We think there are good reasons why all converts should be immersed at their baptism and why the Church of Christ should practice only immersion in the solemnization of this rite, but neither our Bible nor our heart tolerates among these reasons one that disfranchises those who have come to their Savior by some other sign.

### McLean College Burned

Friends of that splendid Kentucky institution, McLean College, will be saddened to read the following telegram, from Rev. H. D. Smith, and no doubt many of them will be quickened in heart to respond to the appeal for aid.

Hopkinsville, Ky., Feb. 3.—The main building, Rush Memorial Building, of McLean College, was burned last night. Building total loss. This is the third time this building has been destroyed by fire. Appeal is hereby made to the brotherhood for gifts large or small towards rebuilding it. Such gifts should be sent immediately to T. T. Roberts, financial secretary, Hopkinsville, Ky.; G. C. Long, president; W. P. Winfree, secretary, or H. D. Smith, member of board.

### A Note From W. F. Richardson

Dear Bro. Morrison:—I have just read your comment accompanying my published protest, in *The Century* of this week. I note your expression regarding my criticism, that "*The Christian Century* has not affirmed, and does not hold that the practice of other religious bodies in sprinkling infants and adults is valid baptism." What then do you mean by saying, in your "statement" of the belief of the Disciples, that "the Disciples believe that baptism as administered by these churches actually inducts men into the Church of Christ?" Is a baptism invalid that "inducts men into the Church of Christ?" Please enlighten me on this point. Fraternally yours, Kansas City. W. F. RICHARDSON.

The same mail that brought the above communication brought us also a long letter from a reader who makes the criticism that our articles on baptism are "repetitious;" that we are "plowing over the same ground again and again," and begs us to assume that what we have already said it well enough understood by the intelligent constituency that reads *The Christian Century*. His letter was opened and read before Mr. Richardson's. It was earnestly pondered. The editorial consciousness confirmed the point of fact that there had been much repetition and was almost persuaded to plead guilty to the criticism. Perhaps we had needlessly consumed our readers' patience if, indeed, we had not reflected upon their intelligence. The fact that our articles had been written primarily as chapters for a book and only secondarily as editorials, came to mind as a sort of justification, and we found a certain comfort in the thought that occasion for further similar criticism would be removed by the completion of the series with the twentieth article.

While we were thus pondering, Mr. Richardson's letter was opened. Imagine our surprise! The essential thesis of our series, the one thing we had reiterated in every chapter from the first to the current one, had been missed by this good friend than whom there is no more intelligent reader of our pages! It is disclosures like these that keep editors humble. Mr. Richardson's "protest" published last week came, as we said, just at the moment of going to press. There was no time nor space to make any further comment than to say that the "protest" was entirely irrelevant to any assertion *The Christian Century* had made. The exact words of his disapproval were as follows:

My attention has been called to the fact that you have used my name with those of other pastors . . . as endorsing your six "statements" on the question of the validity of the practice of other religious bodies in sprinkling infants and adults, as Christian baptism. Permit me to say that I disagree with you in that position.

Our simple comment in reply was as follows:

*The Christian Century* has not affirmed and does not hold that "the practice of other religious bodies in sprinkling infants and adults" is valid Christian baptism.

*The Christian Century* has affirmed for itself and on behalf of the Disciples of Christ and does re-affirm it, that the baptism administered by these other religious bodies is valid, that it actually does induct men into the Church of Christ. As Disciples we regard its manner of administration as irregular, defective, objectionable, but we do not on that account regard the baptism itself as invalid. Presbyterians are not without baptism. No fair representative of the Disciples will endorse the Christian Standard's description of Methodist converts on the mission field as "unbaptized heathen enrolled by denominational missionaries." Any such bigoted characterization of God's saints and children is repugnant to the Disciples. We believe they are Christians, members of the Church of Christ, baptized members of the Church of Christ.

The reason Mr. Richardson's "protest" did not apply to any affirmation of ours was that he charged us with teaching "the validity of the practice of sprinkling infants and adults as Christian baptism." This we do not do. We have affirmed again and again:

That the practice of sprinkling infants is not baptism.  
That the practice of sprinkling adults is not baptism.  
That the practice of immersing adults is not baptism.  
That the practice of immersing penitent believers is not baptism.  
That no physical act is baptism.  
That no physical act performed by or upon a penitent believer is baptism.

That no physical act performed by or upon a penitent believer with the use of the august words of the Trinity is baptism.

That baptism cannot be stated in terms of a physical act.

That it is essentially a spiritual, a psychical act which makes use, as all psychical acts must do, of a physical form as a sign and symbol.

In affirming that baptism is a psychical, and not a physical act we are in accord with the most authoritative work among Disciples



on baptism—N. J. Aylsworth's "Moral and Spiritual aspects of Baptism." This book has been much praised, its essential argument has never been called into dispute, and it comes as near being standard as any book can be for a community of over a million free thinkers. The basic thesis of this book is that baptism is a "mental as well as physical act, and that the mental part is the very heart of it." "Whatever it can mean to be 'in Christ' that condition is said to be reached in baptism. But that spiritual goal can only be reached by a *spiritual* step; therefore baptism is a *spiritual* step—the journey of the soul 'into Christ.'" Of this book we hope to present a critique to our readers at some future time. We quote from it now only as approving our single point that baptism cannot be defined in terms of a physical act, no matter how that act is qualified.

This then is what The Christian Century means—and, if he will pardon our temerity, what Mr. Richardson and the Disciples generally mean—in accepting as valid the baptism of members of these "other religious bodies"; the essential spiritual act of baptism has been performed; they have been inducted into the Church of Christ; what the Scripture says baptism does has beyond question been done in their cases. Without abating a jot or tittle of our contention for the practice of immersion only, the Disciples of Christ owe it to their plea for unity to save themselves from their reputation as a bigoted sect by proclaiming in unequivocal speech their true attitude toward their brethren of the whole Church of Christ, and by making good their words in their practice.

## Editorial Table Talk

### Insane Evangelism Again

Another controversy has been started in the pages of a contemporary on the question of evangelism. It is interesting to the readers of The Christian Century only as it serves to illustrate the unfruitfulness of dealing with the problem with inadequate data, with no well defined criterion of success and in personal passion.

The method of the controversy is stereotyped. When charges are made in general terms, one of the evangelists, probably freer from objectionable practices than some of his brethren, appears as a defender of the class, calls for specifications which he knows beforehand will not be produced, not because they are not within easy reach, but because it would shame us all to see them in print. Not appearing, a shout goes up from the accused; the objector is set down as a disgruntled pastor, a traducer of his brethren; the triumphs of New Testament evangelism are proclaimed, while the charges of insane evangelism are committed to the limbo of forgetfulness. With one fell blow the accuser of professional evangelism is laid in the dust.

This controversy continues from everlasting to everlasting because the objections to the methods of many professional evangelists are stated in general terms. Let the specifications be made, and the controversy would end. The guilty would not be likely to attempt a defense, and the innocent could not be dragooned into an attempt. Publicity with respect to evangelistic methods and results is what we need, if any improvement be expected. With indefinite charges made, the defense comes with magnificent wrath and boldness to the help of New Testament evangelism, which was never under discussion, ignores the real issue, puts the objector in a false light, covers itself with glory, and retires from the field loaded with honors.

### The Greatest of Schools

The International Sunday-school Lessons Committee, meeting recently in Indianapolis, in which city was held its first meeting forty years ago, mapped out new Bible lessons for English speaking Sunday-schools in this and other lands that contain learners to the number of 25,000,000. There is a British section, and action is taken here only after consultation with it, but leadership in this vast religious educational work is in America, and has been from its inception.

Lessons which these millions of children study, and will study until 1917, are as follows: This year the Life of Christ as related by St. Mark, but with citations from some other of the evangelists; 1913, the Old Testament from Genesis to Joshua, or to be more specific, from the Creation to the third settlement in Canaan; 1914, the Life of Christ, concluded from 1912; 1915, the Old Testament, beginning with the Judges, taking both

Books of the Kings, and the Greater Prophets; 1916, the New Testament, Acts, Epistles and Revelations; 1917, first half of the year, the Gospel of St. John, and last half, from the Book of the Kings to and including the minor prophets.

### The Growth of the Churches

Dr. Henry K. Carroll, secretary of the Ecumenical Methodist Conference, but United States census enumerator of churches in 1890, figures that Christians increased in numbers, within continental United States, 786,000 a year during the ten years from 1900 to 1910. Since making religious statistics officially Dr. Carroll has made them on his own account for several years. These figures are his own for the year 1911. During the decade covered the population of continental United States increased 1,597,891 a year.

The growth of Christian churches, Catholic and Protestant, during 1911 was, according to Dr. Carroll, 600,000 members, or somewhat below the average for the previous decade, and 2,800 churches, also below that average. He finds that many great bodies, like the Presbyterian, and his own, the Methodist, do not average gains of two members each year in the local churches.

During the last twenty-one years Catholics in America have doubled in number, according to Dr. Carroll, and Lutherans and Episcopalians have come within a few thousands of doing the same. Lutherans displaced Presbyterians as fourth in rank. Methodists and Baptists increased by 2,000,000 members each, Disciples by 667,065, Presbyterians by 700,000 and Catholic authorities give their population for 1911 as 14,618,000, while Dr. Carroll, by deducting a percentage for children too young to be concerned, arrives at a communicant membership for this church of 12,575,000. He points out that Methodist and other figures are on a somewhat different basis from Catholic, and that comparisons of figures should take this fact into account.

### Openings for Christian Workers

Nearly 700 men and women are wanted for the Christian mission fields of this and other countries. Once a year the Student Volunteer Movement collects and publishes lists of workers sought for by the societies of North America. Often it is incomplete, but this year the number and variety are beyond any previous one. Volunteers are wanted for medical, educational and evangelistic work. The salaries are small but sure, and there is choice of practically every country under the sun. The contract for service is two to seven years. For nearly all of the positions only graduates of college or high grade training school are accepted.

Of the 700 required, a few more than half are men. Civil, mechanical and electrical engineers; teachers of music, agriculture, manual training, chemistry and almost all other high school subjects; athletes to develop out door sports; physical directors for gymnasium work; architects and builders; physicians, business managers for colleges, mission presses and stations; stenographers, both to serve as private secretaries and to teach; printers for mission presses, and preachers to learn foreign languages, to teach in seminaries and to preach to English speaking congregations—these are the lines of service demanded of men. Of women there are wanted physicians, nurses, kindergartners, teachers, almost all grades, evangelists, and superintendents of orphanages and heads of homes for students.

These demands for workers are made by almost all societies, home and foreign. China is especially in need of men, and South America is steadily increasing its calls.

—Bishop Anderson of Chicago, Bishop Vincent of Cincinnati, Bishop Brent of the Philippines, and the Rev. Dr. William T. Manning, rector of Trinity Church, New York, have been appointed by the Episcopal Commission named in 1910 to further the cause of Christian unity, to visit England this summer and there explain the purposes of the proposed World Conference on Faith and Order. Bishop Anderson is president of the Commission, and Bishop Vincent is chairman of the Episcopal House of Bishops.

—A copy of the Gutenberg Bible, the first book printed from movable types, was sold in New York on January 9 for \$27,500, the purchaser being Bernard Guaritch, the famous London bookseller.

—The courts have just upheld the Ohio law which makes it a criminal offense for an employer or his agent to dismiss an employee for refusal to resign from labor organizations.

—The United States spent during 1911 the sum of \$14,500,000 to stamp out tuberculosis.

# First Impressions of China

By Guy W. Sarvis

**EDITORS' NOTE:** The quality of intimacy in this article from Mr. Sarvis is explained by the fact that it was written as a news letter to the congregation of Hyde Park Church, Chicago, which supports Mr. Sarvis at the University of Nanking. Upon reading it we begged it from the pastor, Dr. Ames, just as it was about to go into the local church's monthly paper. It is Mr. Sarvis' first word to his church since his arrival in China. These first impressions which the oriental world makes upon the virgin mind of the western worker or traveler are always especially interesting.

This letter, or news sheet, will have to do mainly with our trip to Nanking to spend Christmas with the Garretts and other friends there and to see our future home. We had intended moving to Nanking permanently before now, but continued uncertainty as to the outcome of the revolution together with the fact that we can study the language about as well in Shanghai as in Nanking and that the people at home will feel more secure if we are here, has decided us to stay indefinitely. We were anxious, however, to see our future home, and the more so because there is still a possibility, though not a probability, that the imperialists will return and try to recapture it, in which case the entire city will probably be burned and we should not have seen it at all. So at the cordial invitation of Mrs. Garrett, with whom we were living here before she returned to her home there, we decided to go.

## First Sight of Interior.

This trip was our first into the interior of China, and also our first on a Chinese railway. It is about 150 miles from Shanghai to Nanking, and the fast trains make the run in about six hours. We traveled second class and were the only Europeans (you see how I involuntarily class all white people together!) in a car full of Chinese. We were very much interested in the life on the train. We got on a half hour before starting time, but the car was two-thirds full of Chinese, most of them drinking tea. The cars are made with the seats facing each other and little stationary tables in between, and tea is served for a few cents. A coolie comes through periodically and fills up the tea-pots out of which the tea is poured and drunk without cream or sugar from the tiny Chinese cups with out handles.

## Day-Coach as Driving Car.

The ordinary day coach serves also as a dining car, and at all hours the Chinese passengers were eating, and usually they made quite as much noise as a lively little pig trying to steal the best of the swill from its pig neighbor. The reason for this seems to be that they are compelled to suck up their food, if it is liquid, when they use chop sticks, and they are still at the barbaric stage of the small boy. All cars are smoking cars on these trains, and the cigarettes and tobacco the people smoke are terrible. Some people are saying that the cigarette evil is fast becoming greater than the opium evil. Of course their cigarettes are of the vilest sort. Another characteristic custom which we saw for the first time was that of using hot towels. A coolie comes through carrying a basketful, and he hands them out to each passenger and each wipes his face and hands with them—primarily for heat, not for cleanliness. The train had most of the western institutions, including electric lights and the ubiquitous news-boy who came through selling the daily papers, both English and Chinese, and also a variety of literature.

## Outside Observations.

As we passed through the country the sights outside the train were no less interesting than those inside. One of the most striking things about the Chinese landscape,



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especially in the neighborhood of the large cities is the graves scattered everywhere, in the midst of fields, on hill-tops, and in all sorts of impossible places. Some of them are marked with headstones; numbers of them consist of coffins with brick walls and roofs covering them; but the greater number of them are simply mounds of earth which lie uncultivated and grass-covered in this land where every available square yard of space is in demand for food production. This practice is of course connected with ancestor worship, and is only one of the indications of the economic influence of religion here. Someone has estimated that close to the cities (where land is most valuable) twenty-five per cent of the land is occupied by graves. Another striking feature of the country is the winter gardens.

## Heavy Frosts.

We have had heavy frosts, so that ice has formed in the puddles in the streets, but all over the country are gardens, absolutely unprotected, in which grow many kinds of vegetables, especially cabbages, spinach, beets, turnips, lettuce and similar things. All this garden is tended with the minutest care, being planted in ridges of earth between which are ditches where the water can be run. All fields in this part of China are level. If they are on hill-sides, these are terraced. There are no roads in our sense of the word. No wheeled vehicles are used out in the country, but all carrying is by men, donkeys, or boats. The country (it is in the neighborhood of the Yangtse river) is cobwebbed with canals, and on these hundreds of thousands of people live in house-boats. A touch of beauty is given to the otherwise monotonous and uninteresting landscape by the numerous bamboo groves with their long, slender stems, and their dainty, feathery foliage.

## Refugees Returning.

At Hsiangwan, the terminus of the railroad outside Nanking, we were met by Mr. Garrett, who took us to the "city train," which runs through the wall into the city proper. The trains are crowded these days, for people

who fled before the capture of the city, are returning. Nanking was the first city in China to admit a railway within the walls, and it is the more remarkable because this railway runs through a gate which had been closed for hundreds of years because a son had killed his father in Nanking, a crime which is so enormous that the whole community must suffer for it. However, it was at the wish of the Manchu ruler of the city that the road was built. It was dark when we reached the city, but we got some idea of its size from the time it required to get to our destination. The walls of the city are more than twenty miles around, but there is much open space within the city. But we shall tell more of this later when we go there to live. Mr. Garrett took us up to their comfortable home where we spent the evening around the open fire visiting as if we had known each other always. The Garretts are very "homey" people, and the illusion of being on the old farm was increased when in the morning we heard the cattle in the stable and later when we had real cow's milk for breakfast—for we less fortunate creatures have to depend on Borden's and Carnation Cream for our dairy products and on tinned butter for our bread. The Garretts, in common with the other foreigners in Nanking, have a large, comfortable house and plenty of room in their back yard for a garden and in front for flowers and trees. One can be as comfortable as middle-class people are at home, so far as the material wants of life are concerned.

## Nanking a Beautiful City.

Nanking, and especially the end of it where the mission homes are located, is lovely. The famous "drum tower" stands on a hill at one side, and the famous Budjigo hill crowned by a beautiful Buddhist pagoda is on the other, while in the distance is the long range of lovely mountains running up to 1,500 or 2,000 feet in height with Purple Mountain just outside the city walls. The city wall is typical of China and is a symbol of the medieval civilization which still prevails here. There are eleven gates in the Nanking city wall, and these are closed at six o'clock now. During the siege they were kept closed most of the time.

## Dr. Macklin's Hospital.

On Saturday morning Mr. Garrett and I walked over to Dr. Macklin's hospital and saw the rows of wounded—not more than half as many as they had at first—lying in their cots. Dr. Macklin and Mr. Garrett of our mission (in addition to some ten other foreigners) stayed in the city throughout the siege, and the people were very grateful to them for their influence. They undoubtedly did very much to prevent indiscriminate massacre as well as to care for the wounded. It has added greatly to their prestige. It was a thrilling thing to walk through the rooms of this hospital with their equipment for the treatment of all sorts of diseases and surgical cases and to realize that none of it was here twenty-five years ago, and that one man has lived to see the change, indeed to be largely instrumental in it, and to find himself one of the most respected men in China instead of an out-cast or an enemy. We went through the



"beggar wards" given by a Chinese because he was so much impressed with Dr. Macklin's work for these wretched people whom the Chinese had been in the habit of leaving to die.

#### Meeting With General Djow.

Our real errand over to the hospital that morning was to meet General Djow, who was in command of the imperial troops who surrendered to the revolutionists. He is a man from the north of China where the people grow taller and sturdier than in the center and south, and was evidently born to command. He is fighting for the revolutionists now, as are most of the Chinese soldiers—for this revolution is fundamentally a rebellion against a foreign dynasty (the Manchus) as well as a movement toward progress. One reason why the government has made so feeble a resistance is that it has had no troops it could trust. I had my kodak along and took a picture of the general at his request. Later he sent Mr. Garrett a present in recognition of his services during the siege. This is quite in accordance with the Chinese custom.

In the afternoon we rode over to the South Gate, four miles across the city, where we have a chapel and women's work. Two of our unmarried ladies live here among the Chinese. Some visitor remarked that they either ought to be put into the insane asylum or draw a pension because they lived right here in the midst of the Chinese city. We had a good opportunity to see what the

native city is on a rainy day—narrow, slushy streets only wide enough for two rickshaws to pass, shops opening right onto the roadway, food exposed to the mud in the wet weather and the dust in dry, all life lived in sight of one's neighbor.

#### University of Nanking.

We rode through the grounds of the University of Nanking, where our future work is to be. All schools in the interior are closed now, and some unsightly holes in the ground were being filled in by famine refugees in charge of one of the professors. It used to be the custom in famine time simply to give relief gratuitously, but now a serious effort is made to give only where relief is deserved and to give it only in return for work. There is much suffering from famine throughout central China this year. Incidentally the dirt which was being used to fill in these depressions in the campus was being removed from the ground just outside which was literally covered with graves. A few years ago this would have raised a rebellion and would still in some places, but now it is not noticed. The buildings of the university are good brick structures as large as those of the average small college at home. The location is fine, and I am sure we shall enjoy our work there.

Space forbids a description of our Christmas day here. Suffice it to say that it was a very happy one, spent with the Garretts, Osgoods and others of our missionaries who

chanced to be in Nanking. We had a tree and Santa Claus and all the home accessories, including a couple of inches of snow on the ground. In the evening we had our Christmas dinner and a social time.

#### The Tartar City.

Tuesday forenoon Mr. Garrett and I rode over to the Tartar city, that part in which the Manchus resided before the capture of Nanking by the revolutionists. When the city was captured, this part was burned, partly because there were secret mines in it and partly in revenge for what the Tartars (a term used interchangeably with Manchus) had done to the people before the capitulation. On the whole the revolution has been characterized by generous treatment of the Manchus by the revolutionists, and even in Nanking only those who had evidently been looting were killed. There is not a roof left on a house in the Tartar city save where temporary matting roofs have been erected to shelter those of the Manchus who remain huddled together in unbelievably unsanitary conditions—without sufficient bedding, food, or medical attention. Mrs. Sarvis went into some of these refugee camps with one of the physicians and was terribly saddened by what she saw. One man had lain in a hut dead three days because the people had not sufficient money to bury him. Relief is being organized but cannot be adequate. The whole city is a scene of desolation such as I have never witnessed.

## The Perils of Middle Life

A Sermon by Rev. C. Sylvester Horne

Pastor of Whitfield's, London, and Member of Parliament.

"And Samson called unto the Lord and said, O Lord, remember me."—Judges 16:28.

The story of Samson has so often been treated as if it were merely a book written for the entertainment of children—as one of the many giant stories of the world which hold the imagination—that it is difficult to secure for it careful and devout consideration. Yet, when all is said, it remains a pregnant study of life and temptation, one of those great stories intended to show how the decline of strength is inevitably connected with the decay of moral integrity. Tennyson's knight, who could say "My strength is as the strength of ten, because my heart is pure," was not a scientific impossibility.

If there is one listening to me who is inclined to believe that there is nothing of dignity and of gravity in this story to recommend it to a Christian audience, I advise that person to read over again the pages in which, perhaps, the greatest of the Puritans concerned himself with this final incident in the story. John Milton, when he wrote "Samson Agonistes" was blind and old, and in disgrace. True, he had no moral fall to reproach himself with—and that is what makes the story we are considering this morning so sad, that aggravated the misery of the hero patriot. But, at the same time, John Milton turned to this last scene in the story of Samson with a sort of divine prayer in his heart that God would give him back his manhood's power that he might avenge himself upon the Philistinism which in his latter days was darkening the life of England, and usurping the rule of good, and destroying the moral fibre of the people.

#### Midway In the Story.

The story of Samson divides itself into two parts. Midway in the story is the simple assurance that he judged Israel for twenty years. That is the central portion of Samson's life. He came to that time as one who

loved righteousness and hated iniquity, who held no truce with the principalities and powers of evil. He is no model youth, and he is not intended to look like one. He is not intended to stand for the youth of today as a pattern of discretion. He is rash, headstrong, impetuous, like so many others we have known—more like ourselves, perhaps, than we care to face. Some of his rashness he paid dearly for, as who does not?

But the secret passion of religious patriotism sprang to birth in him. Again and again he became the saviour of his country. This is the Samson of thirty to thirty-five. And then he ruled Israel for twenty years. But when he emerges from middle life, when he comes out again into the light, we are all of us struck by the change. What has happened to his life? He is a man of the world now, that worst form of sensualist, an old sensualist, a man of broken character, a man of broken ideals. Lost to self-respect, his vigor has gone, his clear, firm will has gone, his unselfish enthusiasm has gone, his courage has gone, his devotion has gone, everything that made him noble, pure, great, has gone; all lost, buried, sepulchred somewhere in the desert of middle life.

#### The Darkest Ages.

He was a very acute and very interesting writer who once said that in regard to our individual lives the same law holds good that holds good in regard to history—that the middle ages are the darkest. When the idealism has gone, and the nobler realism has not come, when the perilous delusions of this world are seen and known for what they are, there, midway between youth and age, lies the darker age. Those are the years through which men and women, too, are so absorbed and engrossed in doing, that they have little time to think of being. That is the time

when the average man places his neck under the yoke of business, looking forward to some deliverance twenty or thirty or forty years on, and hoping in his heart of hearts that there may be time then for a few quiet thoughts before the end. Add to these busy hours the time that every city man demands for recreation and relaxation in order that he may keep his body fit, and you may well ask, where does the soul come in? And the answer is that in ninety-nine cases out of every hundred it does not come in, it goes out.

In early life Samson had a history to be proud of. He had no history in the middle. The writer of this book tells nothing about those years, because there was nothing to tell.

#### A Warning.

Let me offer a strong warning against the perils of middle life, when the brave ideals of youth begin to seem to you a little ridiculous, when you feel ashamed of some of your old enthusiasms, when the moral zeal begins to weary. God save us from the worldly wisdom of our middle years! It is the period when men start what they call their career, when they put themselves to school in the very worldliest school that they can find, to a career which often leads to nothing—I mean no permanent enrichment of the soul, I have nothing to say about the banker's balance. Middle life is the time when we live most for self and least for God, and the peril is that at the end we should have suffered such wastage of the soul, such shrinkage of the spirit that we shall not even have strength to profit by the few remaining years, if any do remain, of meditation and devotion and worship.

A Spent Soul.  
It is in the closing picture that the story

of Samson becomes so significant and so eloquent. Upon the man with the spent soul the old enemies descend. He is delivered into the power of his foes, and, blinded by them, he begins to recover his inward sight. Remorse first accuses and then inspires him. "What a genius I was," said poor Swift in his years of wreckage, "when I wrote that book." "What strength I had," Samson might well have said, "When my heart was young and I was pure." Slowly, but surely, the old vow began to frame itself again in his soul. He would never again see the sights that dazzle, but there was still opportunity to see the face of God, whose fiery pillar of truth is given us for our night-time. The day of Samson's disgrace was his day of grace, just as a man's day of serious trouble is the day that brings him back to purer thoughts and better aspirations. Disgrace of man, grace of God. His fall had meant the humiliation of his people. If he could recover their freedom, now gladly would he die, and dying save Israel and expiate his sin. So the wish, the thought framed itself, and wrought itself into prayer. It was to be no petty revenge, it was to be a great and splen-

did witness for God and freedom and religion. If he was wrong, living when he did, being who he was, others must judge him. I cannot. This thing I know—in the night of his blindness he grappled with God in the dark, and held him fast.

#### His Heart Turned Back.

His life spun on blindly till the end, but his heart turned back to his youth, and became the heart of a little child. He was a patriot once again, now with a patriotism the dross of which had been purged out, the self-interest of which had gone. The Philistines saw him old and bent and blind, grinding in the prison mill, and they never suspected that the man's heart was becoming young again. No place so fit, he said, for the confession of my recovered manhood as the idol temple, no day so auspicious as the idol feast. "O Lord God, remember me." His whole being is flooded with the tide of sacred passion. One sees in Milton's poetry and on many a canvas, a tragic, stately form, bowing itself against the central pillar, the rocking of the building, the deluge, and avalanche of wood and stones. We feel that here, going to his death, he was at any rate

doing something to avenge upon himself the pusillanimity of his middle years.

#### His Time and Ours.

His times are not ours. His temptations are not ours. His witness was not ours. His vows were not the same as ours. But at least ours are not less than his. Is it true of any listening to me to-day that only the husks of your vows remain; that you are in the desert of middle life where souls are lost? Was it the vow of your Church membership? Was it the vow of your confirmation service? Probably at some time every one in this building was vowed to the Lord Jesus Christ. Some sort of reverence for it, I can quite believe, remains in your heart; but what has become of it? Oh, back to the old pure vow, back to the sense of separation to a holy and a Christian life, back to the awful call of Deity to your soul, back to where the Christ is standing on the lake side while the mists of the morning are breaking. The day is far spent, and the night is at hand. God bless you with his reviving grace before your lamps go out and you have no light left for the time when you need it most.

## The Company's Doctor

By Edgar White

We had just come out of the deep black hole, Bill and Jack, the shotfirers, and myself, and after leaving our mine clothes on a peg in the room next to the big engine, we started along the path to town. I had been with the shotfirers as their guest, and had traveled afoot along ten miles of more or less muddy roadway under ground to see how they handled the exceedingly delicate work entrusted to them. The matter had been one of the greatest interest to me, and when I got my "eye-sight," and over the first feeling of nervousness that comes to a tenderfoot when he finds himself in a perilous place, I thoroughly enjoyed the novel experience. The shotfirers had lots of fun with me, blowing out my light, and making out like they were going to block my way after they had touched the cartridge fuses. They confided to me afterwards that it wasn't often they could get a green hand to go on a trip like that, and when they did find a victim, they made the most of it.

It was just about sunset of a beautiful summer afternoon, and as we were walking down a long hill of velvet green we met a gentleman and lady, walking toward us, hand in hand, apparently delighted with each other. They spoke pleasantly to Bill and Jack as they passed, and bowed courteously to me, the stranger. The man was of middle age, with kindly eyes and a good, strong face. His companion was possibly twenty-eight or thirty. Her hair was light, parted evenly in the center of her head and waved attractively over the small eyes. At first glance one might not call her handsome, and yet with the lovelight so manifest in her eyes she came mighty near deserving that description.

"The company's doctor and his woman," said Bill.

In the mining district the wife is always "the woman," a term of equal reverence.

"Recently married?" I hazarded.

"About ten years."

"My gracious!" I exclaimed. "One would think they were just having their honeymoon."

"Yes," replied Bill. "But one time it come awful near setting for good—their

honeymoon. That's why they're having another one."

As my train wasn't due until ten that night I went with Bill to his little house over on the edge of the valley, where we washed some of the soot and dirt off our heads and faces, and sat down to a delightful supper of fried chicken, gravy, potatoes, biscuit, coffee and molasses Mrs. Bill had prepared for us. Many a time I've sat at table in dining rooms of hotels and in restaurants of high character, but never where I enjoyed the menu as I did that plain board of Bill's. Perhaps it was the long, dangerous journey we made, the keen evening air that swept over the hills, or maybe just the plain, pure food itself that gave the unusual appetite. It paid for all the weariness, the cuts and bumps with which the sombre depths had marked me, and I would gladly undergo the same experience at any time again if for no other purpose than to acquire the honest hunger it gives one.

After supper Bill fetched three chairs out in the little front yard, one for Mrs. Bill, one for himself and the other for his guest. The southern wind coming up the valley brought the long hoarse exhausts from the pumping engine, which was run all night to keep the water down in the mine, and we could hear the switch engine shunting cars about so as to have them for the morrow's work, and to get today's coal out of the way. As the moon came over the eastern ridge Bill began the story of the doctor and his wife.

"A few months back we all knew there was something wrong in the little white house up there"—indicating where the doctor lived—"and of course none of us talked about it then, but now it's all right," he said glancing at comely Mrs. Bill, who nodded approvingly.

"Martha—that's the doctor's wife—was reared in a big city, with all the pleasures and advantages one has in such a place, and when she was married and come up here with the Doc—Jerome Dartmouth is his name—it was a rather startling change for her. Instead of smooth sidewalks and clean city streets, there were dirt paths and muddy roads. For amusements there was a traveling show about

once a month in the little building we call an opera house. There were no art galleries, no libraries, no splendid parks to drive in. I guess to her the first winter in the hills must have seemed about as bleak and dismal as the arctic explorers find it way up north.

"The Doc came here as the company's physician and surgeon to be paid so much per case. At that time there wasn't much in the job, because the development of the coal hadn't been carried as far down the valley as it is now, and there was only one camp to look after, and what little practice he could get over in town. The job didn't pay him half what a miner made, but he knew it was the company's intention to extend its tracks and open up more mines. That would bring a great many more men, with a consequent increase of work for the doctor. So he and Martha lived very economically and put their trust in the future.

"The Doc was one of those sociable, good-natured fellows who could make friends easily, and he soon was on intimate terms with every family in the camp. He had a little office and study room over by the mining offices at the pit-head, and there he carried on all sorts of experiments especially to help men who worked below the sunlight, and he did something no other camp doctor ever did. He would go down in the mines, and wander all through them, studying black damp, foul air and bad places, and he made some very practical recommendations that the company very promptly adopted.

"But Martha wasn't of the doctor's turn—not at first. There was nothing attractive to her in the squalid little two-room houses of the miners and the many bare-footed kiddies playing 'round in front of them. To her it seemed like a slum district, and she didn't feel any call to get up an acquaintance with that sort of people. She wasn't a proud, stuck-up girl, but she was what you might call a—er—'ristocrat, and had their ways, you know. At some fine party or a reception to the governor or president she'd outshine a queen; she was so nice and graceful, and so full of dignity, that she seemed made for court life, as they call it in the old country.



"But Martha was a brave little woman and the Doc worshiped her. All he did was for her, and he never tired talking of the good time coming—some day. He'd let her go back to the city to visit her folks when she got homesick, and she never knew how close he had to figure to get the money for expenses when she made such trips.

"Martha might have come 'round all right and been contented with her life in the district but for her fool kin. She had a maiden sister, who was a bit jealous because Martha—who was many years younger—had got married first, and this old spinster would write Martha letters in which she took pains to tell how well all the lads who went to school with Jerome were doing. One of 'em had got to be a big man in railroading, and his wife lived in a fine house and had servants. Another had made a killing in real estate, and figured his pile by the thousands. Even the slow boy at school had found a job that paid him ten times more than Jerome was making back in 'those savage jungles.'

"Being a woman and good-looking, Martha liked fine things to wear, and coveted a nicely furnished home, and every letter her old maid sister wrote her drove the iron of discontent deeper in her soul, as the old spinster knew it would.

"As the years went by without any improvement, Martha came to the conclusion that the fault must be Jerome's; he wasn't the intellectual giant she thought him in the days of her infatuation, and never could make good, because it wasn't in him. She had read about bright boys at school who had been disappointments in practical life, and she classified her husband among them. He would always be good and kind and work hard, but he would never rise above the mediocre, and she was doomed to a life of toil, with no more sunshine in it than that of the poor women in the little miners' cottages about her. She remembered, with some bitterness, that she had pitied them when she first came, and it would end by their pitying her. You see, this was a time before Martha had acquired the great philosophy which came through—

"Well, the coal company finally opened its new mines and extended its tracks down to them. To man them it brought in a lot of men from Southern Europe, mostly Italians. There must have been a thousand new men put on, and many of them had families. Then there came talk of constructing a large handsome hospital in the center of the district to care for the sick and wounded. The very day that the Doc, with glowing eyes, told Martha of this, and of his chances to be given the superintendency of the hospital, with a big salary, a new doctor came into the district. He was a large, aggressive fellow, and seemed to act like he was here for the purpose of taking charge of things. His name was Ralph Squegee, and it was said he had some sort of a stand-in with the general manager of the coal company by right of relationship.

"Dr. Squegee put up a two-room frame office near the company's headquarters, and furnished it in elaborate style. He had large flat-top desks, a typewriter and many cases full of books. His name was in big letters over the door so all could see. Jerome's modest little shack of an office across the way looked like a chicken-coop in comparison with the work-shop of the new doctor.

Squegee soon became acquainted with his rival and visited his home frequently. He appeared like an open-faced chap, rather too much so to please those who could see deeper. In a calm, matter-of-fact way Squegee spoke of his superintendency of the

hospital as something foreordained, and Martha's heart sank within her. The struggle had been long and severe, and just at a time when conditions seemed to promise relief another man stepped in and carried off the prize. Nothing could exceed the blackness of her despair after the visit of Squegee, when he so breezily stated that the coveted position at the hospital was his. Perhaps he detected some sign of distress in Martha's face, for he was good enough to say:

"But I shall need assistants, and I intend to give Doctor Dartmouth a good position under me."

"Under me!" Martha could have torn out his eyes for the patronizing remark. From that hour the man she hated most in the district was the new doctor, and it made her mad at Jerome because he would condescend to notice him. Yet she felt that was just the way it would work out—the new man would be given the place of honor, and Jerome would have to be content with such crumbs as he might choose to offer him.

"Squegee was around the company's offices a great deal, and seemed to be on terms of close intimacy with all the heads. He smoked cigars, played billiards and was a good comrade on fishing and hunting expeditions.

"A great many of the aliens were put to work in 68, the old mine we went partly through this afternoon, because the entries hadn't been driven far enough in the new mines to accommodate but a hundred or so men.

"No. 68 is one of the oldest mines on the track, and when you get out pretty far the air is bad. They have improved the ventilation a great deal since this thing I'm going to tell you about happened, but at that time it was no trouble to run into the black damp on several of the far-out cross-entries. These aliens didn't know much about mining, and they shouldn't have been put to work in that mine, but they were clean out of money and had to do something. So the superintendent decided to risk it. For several days thereafter there was trouble with the ventilating system, and one day a lot of the foreigners came out at noon shaking their fists at headquarters and talking loudly in a tongue none of us could understand. The boss reported the air on the tenth, eleventh and twelfth-east was getting thick, and the men were ordered out of that section. Some of the aliens came up staggering and going on like they were in dire agony. This added to the tumult of the Mediterranean crowd, and we began to look for trouble. You see, the poor fellows had an idea that they had been deliberately put in a place of danger for the purpose of killing 'em off. There were designing men among them who talked that way—anarchists who thrived amid scenes of violence. While things on top were boiling, a dark-eyed, sallow-faced woman came rushing down from the hills screaming like somebody was bent on her murder:

"My Petro! My Petro! Save my Petro!"

"Believe me, friend, I've been here in squally times, but I never felt the cold shivers crawl up my back like they did when that half-crazed Italian woman rushed into camp with that announcement. 'Petro—Pete we called him—was a trapper boy, working out there in the bad air district. His job was to look after the ventilating doors, simple enough but very important. In their eagerness to save themselves, his countrymen had fled without him.

"A hoarse growl went up from the swarthy men about the pit-head, and one

of the leaders, a man with big black eyes and a heavy black mustache, a malevolent, a disturber, and yet one who by his superior education had acquired a great deal of influence over the foreign element, began a harangue, when—

"Stop right there or I'll blow your head off!"

"Friend! That was a sight for a man that makes pictures, out there in the gloom of a dying winter day, with the pall of smoke from the big engines making it still darker, until the hard faces gathered about looked ghastly. We Americans appreciated the danger of the situation, as explanation seemed impossible, and we awaited with anxiety to see the outcome of the strange scene. A Winchester rifle was pointed squarely at the head of the black mustached anarchist and the man holding the rifle was Doctor Jerome Dartmouth, the business failure. Lord! It was good for weak eyes to see that criminal fall off the box and slink away. He wasn't a fighter; he only incited other people. I don't know his nationality. It seems he never did any work around here, but merely hung about to extort money from the foreigners for certain alleged services.

"Doc looked around until his eyes lit on Tomasco Commella, an interpreter, whom he called up, and then made Tomasco explain what he intended to do. Then he hurriedly ran to his little office, donned an oxygen helmet of his own invention, and hastened to the pit. There he picked out two American miners, gave the signal to the engineer and the 'cage' went down into the darkness.

"While they were down Squegee came running up and demanded that he be let down into the pit to rescue the Italian trapper boy. The engineer replied that he could not lower the 'cage' without authority. Squegee swelled up and wanted to know if a man's life was to be jeopardized through a lot of 'infernal red tape.' The superintendent finally issued the order, and went down himself with the volunteer physician.

"Along about this time Martha learned from a woman who was running in that direction that something was happening over at 68, and she hastily threw some garment over her head and trailed behind the woman. She had never been at the pit-head before, although it was not a great distance from her home. It was close to dark. A number of oil lamps flared about the shaft and engine room across the tracks. As she passed the many cottages of the miners she also noticed lights, small tapers burning at shrines for the little trapper lad lost in the black depths of the underworld.

"At the pit-head were many women. Most conspicuous of these was the mother of Petro, who refused to be comforted, despite kindly ministrations of her countrywomen.

"To Martha all this made a strange spectacle. It was a long time before she gathered an idea of what was happening. The kindly American who explained things to her was careful not to mention that her husband was at that moment in the most dangerous part of the pit, staking his life to rescue a little Italian boy whom he had probably never seen.

"Presently the signal bell in the engine room was sounded, there were two blasts of the whistle, and the 'cage' was coming up. Would part of its cargo be cold in death? That was the tremendous question, not only as to little Petro but to the men who had risked their lives to find him amid the deathly air.

(Continued on Page 23.)

## The Book World

### Professor Ames' Book on Christ's Divinity

Further Impressions of Thoughtful Readers.  
BY J. B. BRINEY.

When Mr. Ames stated in the little discussion he and I had in the columns of the Christian Standard, that he had a book in press on the divinity of Christ, and referred to that for his views on the subject, I naturally supposed that something new was to appear, and I hoped, rather against hope, I confess, that it would clearly differentiate his views on the divinity of Christ from Unitarianism. But I find that the book is composed of six sermons that had been preached and printed before, some of which I had read before our discussion began.

The sermon entitled, "Why I Am Not a Unitarian," is misnamed. It should be, "Why I Am Not of This or That Particular School of Unitarians," for there are different schools of that cult. Mr. Ames truly says that there is "great divergence of doctrine among its representative men," but their unifying principle is found in their common denial of the virgin birth of Christ, and their rejection of miracles as historical verities, and on these vital and characteristic features Mr. Ames manifestly stands with them. The reasons that he gives for not being a Unitarian are of a metaphysical and philosophical nature, while he fails in said sermon to grapple with Unitarianism proper.

The book is saturated with Unitarianism, though it is not so manifest where it might be expected to be found, namely, in the sermon just alluded to, and the one styled "The Divinity of Christ." One might read these sermons without detecting it unless in a severely critical mood; and if the question were to be decided simply in the light of these documents, perhaps a majority of readers would say that their author is not a Unitarian. But full-grown Unitarianism floats upon the very surface of the sermon on "The Empirical View of Jesus." There is no mistaking the import of the following language:

Miracles and wonders were familiar to the Hebrew mind, as to all primitive minds, and consequently this teacher and leader was accredited with miracles and wonders. It was commonly believed that the gods took the women of the human race for wives, and it was inevitable that as Jesus came to be regarded as a great personage, this half divine, half human parentage should be ascribed to him also. That these miracles and this birth should still be regarded by informed men of the present day as actual, literal facts is striking evidence of how much of the primitive age of child wonder and savage credulity still survives in the world. The only reason one is under any obligation to treat these things with some consideration is that they have involved the profoundest reverence and allegiance of many believers.

Again: "I believe that his miracles were real."

But on the other hand, if he really was like us, born of two human parents, nurtured by a good mother, schooled in the lore of his people, sensitive to its plaintive minor note, responsive to the best of the prophetic ideals and the wisdom of the wise men; able to translate all this into the beatitudes and the story of the prodigal son and the good Samaritan, then he makes our hearts burn within us, he draws us into his fellowship, he affords us courage and faith and redeems us from all sin and weakness.

The meaning of these quotations is so plain that comment is not needed. They deny the virgin birth and miracles, and thus ally Mr. Ames with Unitarianism. But perhaps the most astounding statement in the book is the following:

It was natural that the ancient Jewish Christians should associate the blood of Christ with the blood of the Lamb upon the ancestral altar. It is equally natural and right for us to associate the blood of Christ with the blood of our great suffering servant of his people, the martyred Abraham Lincoln.

The book also scouts the idea of an infallible Bible in the following fashion:

Thus our notion of an infallible Bible arose in the seventeenth century and was directly occasioned by the need among Protestants for an offset to the infallible authority of Rome. It is highly amusing now to see this seventeenth century point of view projected back to the writers of the New Testament themselves and supported by a few texts of Scripture.

It is well that this book has been issued, for it definitely locates its author in the Unitarian camp. The little volume is well written, and its mechanical features are excellent.

Pewee Valley, Ky.

BY CARLOS C. ROWLISON.

Just now, there is no question so intensely before the minds of thinking Christian people as the question of the divinity of Christ. A short time ago, many were at sea as to the nature and value of the Bible. Now there is less agitation, and those who have had time to think the critical problems through at all, have come to rather definite working conclusions. We can patiently wait for criticism to secure its final results, but we have a real Bible that is more vitally ours than in any preceding age. But such a working conception of the nature of Christ has not yet been arrived at.

Meantime there is great uneasiness. Men who are clearly modern in their modes of thought and their attitude toward the universe find difficulty in admitting the Divinity of Christ, or any other uniqueness beyond that of extraordinary human greatness. And yet this attitude does not satisfy them. They have a profound feeling that Christ really is the master and savior of men. But how he performs such functions they have no way of explaining. If they are teachers of the young, they find themselves all the time confronted with questions of the most perplexing nature, and they are lost for satisfactory answers.

For such people, I know of nothing so helpful as this small book of six sermons, by Dr. E. S. Ames, on "The Divinity of Christ." Perhaps it ought to be read with R. F. Horton's "My Relief," by every one who is sincerely endeavoring to readjust his faith, and yet who has not the time for a course in systematic theology. Both these books are warm with life, while they are also sane, reliable and true to the underlying principles of genuine modern thought.

For those having had trouble with their older beliefs, and who have concluded that therefore they are Unitarians, Dr. Ames' sermon on Unitarianism will be the most valuable of all. This sermon has a most practical mission, for I find many such people who, because of this very conclusion, have lost their vital touch with religion. A wise pastor may have this chapter read with finest effect by those of his congregation who need it.

But for my own interest, the most valuable chapter in the book is the one entitled "The Empirical View of Jesus." Go back far enough, and all our difficulties about Jesus are the difficulties we encounter in really reconstructing the forms of thought by means of which we conceive our modern world. Theologically, therefore, this chapter works at the fundamental problem.

Though this volume is published as a book of sermons, the thought throughout has a genuine consecution. The first three sermons are more definitely theological, and form the mould for the systematic organization of the thought of this age about the meaning of Christ.

In the last three chapters of the book, one finds sermons that appeal to the highest ideals of the preacher. They are not primarily theological discussions, but are great appreciations of spiritual values that are found in Jesus. They are sermonic presentations that appeal to the universal in humanity, and would be in place in any age, and among any intelligent people. In these chapters we have revealed to us something of the reason why the people of his congregation, and others who know him, love Dr. Ames so dearly.

Iowa City, Iowa.

THE GOSPEL FOR BOTH WORLDS, by Edward Eells. This is a volume of ten sermons preached in the Presbyterian Memorial Church, Worcester, Mass., with the object of encouraging the hope of universal salvation. One is reminded in the reading of them of the earlier literature on the subject when much more attention was devoted to the question of universalism than is today. In this volume the plea is made for the reasonableness of the doctrine and its conformity to the scripture. Evidently in other volumes published by the author his reasons for maintaining his position are set forth. Such reasons are ably stated in Far-*rar's Mercy and Judgment*, and possibly that and the other works are assumed by the author to be within easy reach of those who desire a compendium on this subject. The sermons are free from dogmatism, of a popular and easy style, pleasing, doubtless, those who heard them, and awakening a new interest in this age long theme. (Chicago: Sherman French & Company, 1911. Pp. 133.)

PRELUDES and INTERLUDES, by Amory H. Bradford. "No longer able to preach, I shall endeavor occasionally to suggest a few thoughts which may be helpful to our people." Such is the introductory note to "Preludes and Interludes," the greater number of which were written during the last months of this distinguished minister's forty year pastorate at Montclair, New Jersey. Often these messages were printed in the calendar of the church. "He used to say that their preparation required more time and thought than the writing of sermons." They are brief homilies of two or three pages on such subjects as "The Pastor's Creed," "The Way of the Cross," "Sin," "Miracles," "Prayer," "The Passing of Hell," and other themes equally important. Beauty and conciseness of expression characterize every one of these messages. This would be a charming gift book in ministerial circles; and for all who are familiar with the writings of Dr. Bradford, a medium through which they may hear again the music of this noble preacher's ministry. (New York: Thomas Y. Crowell Company, 1911. Pp. 107. \$1.00 net.)



## Our Readers' Opinions

### Letters to the Editors

Editors The Christian Century: I must except to your views on capital punishment. Society is protected against criminals through fear, and not by means of the "golden rule." McNamara confessed to avoid capital punishment. This shows that capital punishment has more terrors for the criminal than life imprisonment, and is therefore a greater deterrent of crime. You say "the business of society is not to condemn, but to save criminals." I rather think the "business of society" is to protect itself against criminals, and to adopt the means most conducive to the end. Keep your guns trained on General Sweeney. Here you are in your own bailiwick, and are firing some splendid shots. I write to express my admiration.

Editors The Christian Century: I greatly enjoyed the essay on "The Blight of Legalism." I don't see how there can be any dissent from your position, or how any one could frame an answer. You will find as you write such articles that you are speaking for scores of our men; they have believed just such things for years without ever stating them, or having them stated for them. A few years ago I saw legalistic religion full-blown, and I knew, in spite of the shouting, that it was doomed. No religion at all would be an improvement on that.

Editors The Christian Century: Your editorial *par excellence* in the current Century on "The Blight of Legalism" was read and read again—the first editorial I've re-read in years.

Editors The Christian Century. It rejoiced my heart to have you use the word "immoral" in characterizing our practical attitude of fellowship with neighboring Christians, and then preaching from our pulpits a doctrine that cuts them out of the Church of Christ. I confess with shame that I did that very thing myself for several years of my earlier ministry, until the good spirit showed me I was playing the hypocrite. I am now less sure about myself that I am about many of them. For better or worse we are one, and we must try to fix up our small differences so we may truly express our unity.

Editors The Christian Century: I love the spirit of the paper, and wish you much success in your great work. May heaven's richest blessings rest on your labors.

Editors The Christian Century: You are certainly publishing a great paper. It is the one church paper that comes to my desk that I read.

Editors The Christian Century: I am irresistibly impelled to write this note to you on whose face I have never looked. In the spirit of Christian liberty and culture you are making a great Christian paper. To me it seems ideal. You have chosen the highest Christian course. That way lies progress and ultimate success."

Editors The Christian Century: I read with increasing interest your leadership in the editorials of The Century. I am with you intellectually in the position you take relative to the unimmersed Christians. I do not think 5 per cent of our ministry regard them as other than fellow Christians. As a matter of expediency, however, I question seriously any attempt to urge the matter on the brotherhood. The prime mat-

ter with many of us pastors is to emancipate some of our folks from the old dogmatic theology of baptism in its relation to the remission of sins, and in doing this we are accomplishing a vast deal. Still, of course, a paper to really lead, has to go ahead of its constituency—this I know—but I believe there is a danger of your getting too far ahead of the rank and file on this one proposition, and Mr. Editor, you and I and every other man who wants to serve the cause must consider the masses, the common people, the man of the streets. In a sense of course I know this is just what you are doing or seeking to do in calling for a re-examination of the baptism question. Many things that used to perplex and even distress me have "changed front" since I no longer think of the church and the kingdom as identical. Wonder now how I ever came to think that the New Testament taught that they are. Surely there are a vast host in the kingdom who are not in the church and alas! alas! there are some in the church who are not in the kingdom, if the latter is indeed the spiritual commonwealth of all who are living or desiring to live close to God through prayer and service.

### Wants a Demonstration

Editors The Christian Century: In The Christian Century of January 18, S. D. McConnell tells of the difficulty of finding what he wanted in various church services and that as a fact he did not find it. Then he advises that the supreme task of the church is "to increase the flow of milk in her dry breasts for her own children."

This, we have all heard before and in various ways. Likewise everything and everybody via the magazines and the Sunday papers have informed us of the ineffectiveness of the church today and it may be all true.

But, whatever the truth in the case may be, will not some one of these wailing prophets "make the milk flow" and we can then get somewhere. Just one of the wailers to do this will meet a general demand. Also, will not at least one of the brethren who is so clear as to the ineffectiveness of the church kindly take hold and really show us a working church? Something worked out here on the surface of the earth by just one of these critics should now be forthcoming and it is up to them to show us.

This wailing spirit has been so long in the ascendancy that something should come of it rather than more wails and deep groans. Let us now have the sure word of prophecy.  
J. FRED JONES.

### A Letter from Dr. Combs

Editors Christian Century: My attention has been called to a recent editorial in The Christian Century in which there is a recitation of certain "principles" to which a number of men among us are supposed to be connected. My own name appears on this list. Pleading guilty to having overlooked the article in question and knowing nothing of its contents I submit that any use of my name in such a connection that would seemingly place me in sympathy with The Christian Century's position as to baptism, is without justification. With that position I am in decided and entire disagreement and regretfully conclude that to the measure of its influence the course of The Christian Century in this matter is divisive and disruptive. No man in our brotherhood, I think, appreciates more fully the rare and beautiful personal qualities of The Christian Century's editors, the real fineness and attractiveness of their work, than do I, and out of this high heart regard I beg of them to

cease this irritating propaganda whose only issuance is discord. Persistence in such a program means only further hurt.  
Kansas City. Geo. H. Combs.

[We are somewhat puzzled to know how to understand Dr. Combs' letter. He writes to register his "decided and entire disagreement" "with The Century's position as to baptism." His name was not used, however, in connection with any position which may fitly be called The Century's position.

This paper affirmed the *Disciples'* position on six specific points, and referred to Dr. Combs and some fifty other representative men of the *Disciples* for endorsement of that position against a disputant who denied them. The *Christian Century* holds certain views on baptism and other subjects which might, no doubt, properly be referred to as The Century's own position. But these distinctive views were not included in the affirmations we made concerning the *Disciples*. We made no use of Dr. Combs' name in connection with them. Yet Dr. Combs declares that he is in "decided and entire disagreement" with our views as to baptism. Thus we wonder if Dr. Combs read for himself the six affirmations concerning the *Disciples'* position? He says his attention was called to the editorial, but further on he pleads "guilty" to having "overlooked the article," and, "knowing nothing of its contents" he submits a protest against the use of his name. It would seem hardly possible that a man of Dr. Combs' wisdom would make a public denial of a statement he had not read on the basis of his attention having been called to it by some one else who had read it. But it is much more charitable to construe his communication in that way than to take him literally. It is inconceivable to us that he disagrees with that portion of our position on baptism in which we stand in accord with the best *Disciple* conviction of today. It was this portion of our position only to which we confidently referred to Dr. Combs for endorsement. Let us repeat here briefly what Dr. Combs' denial involves. It was affirmed by The Christian Century:

1. That the *Disciples* believe that Presbyterian, Methodist and Congregationalist churches are churches of Christ.
2. That the *Disciples* believe that the members of these churches are members of the Church of Christ.
3. That the *Disciples* know of no other way of admission into the Church of Christ except by being baptized into it.
4. That the *Disciples* believe that baptism as administered by these churches,—irregular, defective and objectionable as they regard the manner of its administration—does actually induct men into the church of Christ, and is therefore valid.
5. That *Disciples* do not believe that baptism is a physical act.
6. That *Disciples* believe that immersion only should be practiced in the administration of baptism as a loving testimonial to Christ and a means to Christian unity.

Is Dr. Combs in "decided and entire disagreement" with these affirmations? With them all? With any one of them? We make bold for his own sake to reaffirm our former statement that he endorses them all. We believe every truly representative *Disciple* endorses them. And until Dr. Combs offers a direct disavowal of one or more of these specific affirmations we feel in duty bound to protect his reputation in the eyes of our readers against the informant who in calling his attention to our article gave him a misapprehension of what we said.—THE EDITORS.]

# MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

## Woman and Child Bearing

"Time was when the first and all important duty of the female to society was to bear children, and to bear unceasingly. On the adequate and persistent performance of this passive form of labor depended, not merely the welfare, but often the very existence of the tribe or nation. Where, as is the case among almost all barbarous peoples, the rate of infant mortality is high; where the unceasing casualties resulting from war, the chase, and acts of personal violence tend continually to reduce the number of adult males; where, surgical knowledge being still in its infancy, most wounds are fatal; where, above all, recurrent pestilence and famine, unrelenting if of irregular recurrence, decimated the people, it has been all important that woman should employ her creative power to its uttermost limits, if the race were not at once to dwindle and die out. 'May thy wife's womb never cease from bearing,' is still today the highest expression of good will on the part of a native African chief to his departing guest. For, not only does the prolific woman in the primitive state contribute to the wealth and struggle of her nation as a whole, but to that of her husband and of her family. Incessant and persistent child bearing is thus truly the highest duty of the primitive woman, equalling fully in social importance the labor of man as hunter and warrior.

"Throughout the middle ages of Europe, and down almost to our own day, the demand for continuous child bearing has been considered woman's loftiest duty; the rate of infant mortality was almost as large as in a savage state; medical ignorance destroyed innumerable lives; antiseptic surgery being unknown, serious wounds were still almost always fatal; in the low state of sanitary science, plagues swept across the civilized world, from India to Northern Europe, well nigh depopulating the globe; while wars were not only far more common, but, owing to the famines which almost invariably followed them, were far more destructive to human life than in our own days. So strong was the consciousness of the importance to society of continuous child bearing on the part of woman, that as late as the middle of the sixteenth century Martin Luther wrote: 'If a woman becomes weary, or at last dead from child bearing, that matters not; let her die from bearing—she is here to do it.'

"Today, everything tends toward a decrease of human mortality. The infant death rate among the upper classes in modern civilization has fallen by more than one-half; while among the poorer classes it is more slowly falling; the increased knowledge of the laws of sanitation has made the plague a thing of the past among all civilized peoples. Famines of the old desolating type have become an impossibility where rapid transportation obtains; while war is becoming episodic in the lives of nations as of individuals; and the vast advances in antiseptic surgery have immensely decreased fatalities from wounds and accidents. All these changes have tended to diminish mortality and protract life, and have already made it possible for a race not only to maintain its numbers, but even to increase them, with a comparatively small expenditure of woman's vitality in the labor of child bearing.

"The demand for woman's labor as a child bearer has diminished in another direction.

Every mechanical invention which lessens the necessity for untrained muscular human labor, diminishes also the social demand upon woman as the producer in large masses of such laborers. The demand now is not merely for human creatures in the bulk for use as beasts of burden, but rather for human creatures trained for the more complex duties of modern life—not now for many men, but rather for few men, and those well born, and well instructed. So difficult and expensive has become today the rearing and training of even one individual in a manner suited to fit it for coping with civilized life, that to the family, as well as the state, unlimited fecundity on the part of the female, has already, in most cases, become an irremediable evil. . . . The command to the modern woman is not now simply, 'Thou shalt bear,' but rather, 'Thou shalt not bear in excess of thy power to rear and train efficiently.'

—Olive Schreiner in *Woman and Labor*.

## Woman's World

—Miss Grace Strachan, the woman teacher who brought about the equal pay for equal work ruling of the New York legislature, says that \$100,000 was spent, not as pay for legislation, but in fees to lawyers to accomplish it.

—The pearl divers of Japan are women. Along the coast on the bay of Ago and the bay of Kokasho the 13 and 14 year old girls, after they have finished their primary school work, go to sea and learn to dive. They are in the water and learn to swim almost from babyhood. They pass most of their time in the water, except in the coldest season, from the end of December to the beginning of February. Even during the most inclement of seasons they sometimes dive for pearls. They wear a special dress and the hair twisted up into a hard knot.

—Mrs. W. C. Anderson, wife of the chairman of the independent labor party of England, known in this country as Miss Mary MacArthur, was with her husband in the campaign that was carried on recently for member of parliament. They began the work before the end of the honeymoon, and found it most interesting. She chatted with the wives and children of the poor of Yorkshire while her husband made speeches to the men.

—Miss Edith Campbell of Cincinnati, is said to be the first woman for whom a president of the United States has ever voted. She is the first woman elected to any public office in Cincinnati and the first candidate ever elected to the board of education on an independent ticket. Miss Campbell is a graduate of Cincinnati university. She was appointed by Gov. Harmon to the state board of woman visitors to inspect public charitable institutions, and is said to have been largely responsible for the investigation of conditions in the Delaware (O.) industrial home for girls, which recently aroused clubwomen.

—Selma Lagerlof, who received the Nobel literature prize in 1909, seems to be the idol of her Swedish compatriots. To celebrate the awarding of the prize, as well as her fiftieth birthday, a woman's dinner party was given at the beautiful Grand Hotel Royal, Stockholm, at which 1,200 women were present.

—The feminine element is larger than ever

on the latest matriculation lists of Berlin University. This semester 334 freshmen have entered the university. There are now enrolled 845 women students and 270 additional women have permission to attend the lectures. Of this total of 1,115 women students, sixty of whom come from the United States, no fewer than 659 are inscribed on the philosophical faculty roster, 172 study medicine, thirteen law and only one theology.

—Princess Patricia of Connaught, who, according to her pictures in the daily press, is decidedly homely, is the first princess of the English blood royal ever to set foot on the soil of the United States. She is twenty-six years old, and is said to be democratic, whatever that means when applied to a princess. She was the favorite niece of King Edward. She is an accomplished horsewoman, and has shot big game in Africa. It is said that she once refused the proffered hand of King Alfonso of Spain.

—The Empress of Germany has appointed a commission to look into the state of the beggar children of Germany. Her interest in these children was aroused by a book, "The Little White Slaves," recently published by Henrietta Arendt, a member of the Stuttgart police force. In this book Miss Arendt is said to prove that cripple factories still exist and carry on a thriving trade in the larger German cities as well as in Paris and London.

—Clara Barton, Betsy Ross, Susan B. Anthony, and May Arkwright Hutton, are to have voting precincts named after them in the state of Washington.

—Kate Shelly, the only person to whom the state of Iowa ever granted a gold medal for heroism, died on January 21, at her home near the scene of her heroic act of 1881. The deed which placed her name in the list of heroines was a bright example of the courage of a fifteen-year-old girl who believed she was saving the lives of the passengers on a limited train on the Chicago & Northwestern Railroad, although later developments proved the number of lives she actually saved was two.

—Mrs. Henry White, wife of the well known American diplomat who served in almost every court in Europe, is the authority for the statement that the nationality of a woman may be easily betrayed by the kind of fancy work in which she engages as she sits on hotel verandas in famous spas or resorts of Europe.

## Between the Ring and the Altar

BY MARY MADELINE WOOD.

Between ground is always unsafe ground, or perhaps I would better say, debatable ground. This is where the engaged girl of today stands. The final leap to what should be security has not been made. Two people have become engaged who at the best have only a very superficial knowledge of each other. They have met under favorable circumstances. Each has striven to please the other, to make a favorable impression, and, judging by the engagement, they have succeeded.

The reasons for this engagement may be any one of several. It may be pure and true love—the meeting of persons whose taste and desires are of sufficient similarity to promise a congenial life together. It may be passion instead of real love which has brought them together; one may have



appealed to the sensual nature of the other in an unusual degree. Again, it may not be love—the love which will endure—but simply a light and passing fancy. Or it may be that the young man has decided that it was about time he married and settled down to the comforts of a home and the responsibility of a husband and father, and therefore he may have been “looking out” for a girl whom he thought he “could get along with,” one who would not require too much—make too many demands upon him; or one who would reflect credit upon the establishment he could give her. Perhaps one whom he imagined would be economical, or who would be a good mother to his prospective children.

#### A Girl's Reasons.

The girl, on her part, may become engaged for an equal variety of reasons, aside from the only one—love—which ever justifies marriage. She may ardently desire a home of her own: she may find friction, or too many demands made upon her, in her father's house. She may decide that it is time she became her own mistress. She may wish to be relieved from the drudgery of earning her own living. She may wish for a brilliant wedding in which she will figure as one of the principals, and the most interesting actor. Or an elegant trousseau may be the impelling motive.

There are innumerable reasons why a man or a woman may decide to marry other than love, which is the only sanctifier of the marriage relation, and the only thing which will enable two human beings of opposite sex, of diverse tastes and aspirations, whose environments have been dissimilar, who have been educated on different lines, and whose outlook upon life is different, to grow together, in thought and purpose, to live harmoniously and joyfully together.

#### Her Behavior the Factor.

It depends, it is true, in part upon what the reasons are for the promise which has been asked and given, whether the two leave the debatable ground of engagement hand in hand, stepping upon the firmer soil of married life, or if they turn back, single-handed, to their former state. Yet the behaviour of the girl during the crucial or engagement period is by far the larger factor.

Whichever happens, it is largely the girl who is responsible. Hers is the demanding nature. She looks for attention, deference, money to be spent upon her, entertainments furnished, and many other attractions which the lover is to provide. If he does not do so freely, of his own initiative, the average engaged girl of today will have little hesitancy in “hinting” for these things; and if hints fail, none at all in first asking, then demanding them.

#### The Man Yields Most.

The promised husband is yielding far more than the promised wife in simple material matters, and is assuming in these matters far greater responsibilities. The making and the providing of a home is to be his. The winning and holding a place in the business world his. On the other hand, the responsibilities of the wife-to-be are greater in other lines, in other respects. It is she who must keep the house and make the home happy; she must send her husband forth day by day fitted to grapple with the problems of existence. By virtue of her tact, her womanly charm, her grace of personality, society will open or close its doors to them, although it must be remembered that the class of society to which she will be admitted will be the class to which her husband has claim.

But the promised wife's conduct during the period of engagement, is now a matter of very great importance. Many a man would be glad to call the bargain off forty-eight

hours after he had declared himself as an impassioned suitor, could he do so without loss of his pride and self-respect. The engaged girl is responsible for this. She has already made him question the wisdom of his choice. She has thrown aside some of the girlish graces, some of the conventionalities, some of the deference—for woman usually does pay man deference until she marries him, and unfortunate indeed, is the woman who then ceases to give deference to her husband's wishes, to his tastes, to his comfort, to his wisdom; the wise wife always yields, and finds a pleasure in so doing, remembering that other deference he instinctively yields her if she is deserving thereof.

#### The Quicksand.

But the quicksand on which the engaged girl is oftenest lost is doubtless that of demand and possession. She feels that she has achieved the great thing in life. She has become engaged. Some man has recognized her superiority over all her young friends—over all the girls he knows, and has placed her on the pedestal of exalted perfection, wishing to give her his name, to share with her his home, in the making of which he has conceded that she is worthy to bear a large part; he has selected her as the one woman in all the world adapted to always be at his side, to bear his children and to represent him in the ways in which a married woman must always represent her husband.

Unless the girl is very sensible, this thought is apt to become the entering wedge to their disunion, or lack of consummation of union. She is proud—and any girl does well to be proud of a good man's love, as he of hers—but she may have that weak pride which likes to show off the promised husband as a satellite, so to speak; she wants every one to know that he is to be hers; she takes possession of him, so to speak; she orders him around; if she desires to go anywhere, he must drop business and accompany her, otherwise she accuses him of lack of love, and tears soon bring the untried man to terms.

#### The Rift.

In too many instances he becomes disgusted with this, and with her freedom of manner. Then she commences to censure his friends, and to come between them and him so far as she can. She also demands a rigorous account of the manner in which he spends his time. She has always been accustomed to the oversight of her parents; he has not for years; he has had the man's right of going when and where he chose without oversight, without supervision, comment or criticism. The newly engaged girl proposes to change this, and is so insistent in knowing all about his affairs and his friends, that in many instances he soon wishes he had not been so hasty, and looks about for a convenient projecting hook on which to hang some reasonable reason for breaking the engagement.

Let engaged girls remember that in becoming engaged they have only crossed half way over from girlhood to married life, and they must be careful to keep the charms of manner and of speech which won. Probably there would be ten broken engagements where there is but one, and for these very reasons, did the man consider himself as free to break an engagement as he was to enter upon it.

—Noel Lambazelle, fisherman, twenty-one years old, of Brest, France, saved eight lives in March last, and was one of those who received the Carnegie reward for heroism, presented by ex-President Loubet on Christmas eve. He had earned his reward by an act of valor that was beyond question.

### Three Books for Girls

**MOTHER CAREY'S CHICKENS**, by Kate Douglas Wiggin. Children's books were rare when I was a little girl, and they were entirely different from what they are now. I remember a book I read out of a Sunday-school library, whose heroine, little Ellen, was so faultless and so instructive that she filled me with despair; she said long prayers, she was not afraid of thunder storms, she did not care for pretty clothes, and was continually admonishing a frivolous cousin who visited her. There never was, on sea or land, such another child as little Ellen. Of course, this youthful paragon died young, for goodness, in that style of book, was generally a fatal disease, that took them off in their early bloom. My hopelessness of ever emulating little Ellen's virtues, my grief at her untimely end, was one of the shadows on my childhood—I am not sure I am quite over it yet! How different are the true and helpful books for girls today! And what a pearl among them is “Mother Carey's Chickens!” I suppose there is no child's book of the year at all comparable to it, unless it be “The Secret Garden,” by Mrs. Burnett. While the author of “Little Lord Fauntleroy” has thrown around the boy and girl in it all her well known charm, yet in spite of the beautiful background of an old English castle the story is not altogether pleasing, because neither of the children are wholesome—in fact, they are distinctly abnormal. But all four of the Carey children, Nancy, Gilbert, Kathleen and Peter are perfectly dear. Mrs. Wiggin's Rebecca has been called the “nicest child in American literature,” but Nancy Carey is a formidable rival to her. And Mother Carey is the dearest of the whole brood—the ideal American mother! May her tribe increase! (Boston, Houghton Mifflin Company. Price \$1.25 net.)

**MADGE AT CAMP WELLES**, by Edith A. Sawyer. This is another story for girls, and it tells of a summer camp, in a setting of beautiful New Hampshire hills and lakes. While it has a New England background, and a number of New England characters, the heroine is a spirited Western girl, two of the teachers are from the South, and one of the leading characters is Uta, a picturesque Japanese girl. The negro cook and waiter lend variety to the camp, though they speak a dialect that no southern born darkey ever used. Why will authors make their characters speak in tongues unknown to them! A neighboring boys' camp gives the necessary masculine element, and the unexpected marriage of one of the teachers furnishes a romantic flavor to the close. It is a pleasant story from beginning to end, full of touches of nature, and the overflowing vitality of American girlhood; we feel after reading it, that we have been out in the woods, enjoying the free outdoor life that only a summer camp affords. (Boston, W. A. Wilde Company. Price \$1.50.)

**SIX GIRLS AND BETTY**, by Marion Ames Taggart. This is the sixth in Miss Taggart's Six Girls Series. It is like meeting old friends to greet again the charming sisters, Margery, Happie, Laura, Polly, Penny, and the sweet little niece, Bettie Blossom. Some of the girls are mothers now, and have their own little daughters, but the spirit of youth, and high hope and love are still in their hearts. It is a book of home and family life, and the group of girls make us think of the immortal “Little Women”—in fact, Miss Taggart has often been called a second Miss Alcott. The book is full of entertaining situations and incidents, and its influence is all for good. It is handsomely bound, and attractively illustrated. (Boston, W. A. Wilde Company. Price \$1.50.)

I. W. H.

## Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

G. W. Wise, who is pastor at DeLand, is in a revival meeting at Maroa.

The church at Brocton has recently welcomed M. M. Show to its pastorate. Mr. Show was formerly at Aledo.

Tuscola Church, where Lewis R. Hotelling is minister, has in recent weeks received ten additions, five of whom were by baptism.

J. T. Davis, pastor of St. Joseph Church is holding a meeting at Ogden, being assisted by Miss Vera Morris as singer.

The Bennett and Castle meeting at Noble, with Pastor M. O. Dutcher, had added thirty-three persons to the church at last report.

At Bowen, where Sword and Kay have been conducting a meeting for three weeks, there have been twenty-seven additions. The pastor is C. R. Gains.

J. E. Stout is in a revival at Oden, where he is seeking to enliven the congregation. There have been twenty-eight additions, twenty being by baptism, and the edifice is being crowded nightly.

At Stanford, where Norman R. Robertson is pastor, the additions last year numbered thirty-two, and the congregation contributed for missions \$534. From mail sources, there was received a total of \$3,170.

C. W. Cummings, who has been pastor at Knoxville, has received and accepted a call to the church at Ipava. By the time this is in print, this pastor will have been settled in his new charge.

Barry Church has invited H. L. Maltman to become its pastor. The invitation has been accepted, and Mr. Maltman will shortly begin his labor there, removing from Rushville, where he has formerly been pastor.

The Breeden-Rockwell meeting in University Church, Champaign, had resulted in twenty additions at last report. Since the severe weather has passed, congregations are large and a fine spirit is showing itself in the meeting.

In the great campaign at Paris, where Lockhart and Lintt are assisting Pastor Sniff, there have been more than one hundred additions, and the capacity of the church building is not sufficient to accommodate the multitudes in attendance.

Clinton Church is having a revival meeting conducted by its pastor, J. F. Rosborough, assisted by J. K. O'Neil as singer. An unusual interest is being manifested in the meeting, and at last report thirty-five additions had been received.

The pulpit of First Church, Danville, was supplied on the last Sunday morning of January by W. R. Warren, editor of The Christian Evangelist. The pastor, W. E. Adams is in Ohio holding a revival meeting.

The Herbert Yeuell revival meeting at Centennial Church, Bloomington, is attracting large congregations of people, and the evangelist's sermons are listened to with unusual interest. At last report there had been about forty additions.

The Rudy-Golden meeting at West Side Church, Springfield, was nearing its conclusion with eleven additions. Good congregations have been hearing the evangelist, and his message has been meeting with the approval of the church people.

In two weeks' revival services at Fisher, the pastor, J. Frank Hollingsworth, had received nineteen additions, most of whom were on profession of faith. The pastor is being assisted by Walter Scott as singer. The meeting is continuing.

Major Griffith's meeting at Allenville closed with a total of fifty-four additions. The house was filled to its capacity at practically every service, notwithstanding the most unfavorable weather. Mr. Griffith is pastor of this congregation.

At Canton, where J. G. Waggoner is pastor, there were twenty-seven additions last year to the church. Three hundred and five dollars was contributed to missions and benevolence, and a total of two thousand six hundred dollars was raised for all purposes.

The union revival meeting at Flanagan, being conducted by B. L. Wray, had counted twenty-eight additions shortly before its close. Mr. Wray, who is continuously in the evangelistic field, was to enter upon a meeting at Rutland immediately after concluding at Flanagan.

A revival meeting at Atlas, which lasted for three weeks, was concluded with eighty-five additions, all but thirteen of these being by baptism. The men among this number considerably outnumbered the women. The evangelists were B. G. Reavis and W. W. Robertson.

M. W. Yocom, who has been pastor at Taylorville for two years, has received an unanimous call from First Church, Jeffersonville, Indiana. It is probable the call will be accepted, though definite announcement has not yet been made to that effect. The church at Taylorville is a strong church, as is also the church in Jeffersonville.

C. R. Piety, who is pastor of Sheldon Church, was recently surprised by his congregation, who came in large numbers and left a variety of goods for the culinary department of the house. The relations between pastor and people here are most cordial, and as a result of this mutual trust the church is prospering.

Evangelist C. L. Organ's meeting at Greenview resulted in fifty-two additions, and large congregations listened to the evangel-

ist's message. Interest grew amazingly up to the last. On the last Sunday night there were twenty-one responses to the invitation, and it was generally recognized the meeting should have been continued.

Evangelist F. F. Walters, assisting the congregation at Shelbyville in a revival meeting, had succeeded in reaching eight additions at last account, with the revival to continue another week. Mr. Walters will, immediately on concluding his meeting at Shelbyville, begin a similar effort at Edwardsville. He is available for other meetings in the spring, and may be addressed at the latter town.

At Moline, the revival meeting conducted by the pastor, W. B. Slater assisted by singing evangelist George E. Crist, was concluded with a total of forty-one additions, all but three of these being on profession of faith. This church has been established only a few years, and is still being assisted by the Jacksonville church, through the agency of the State Board. Progress is being made, which undoubtedly will in a short time render the congregation self-supporting.

A reception, attended by a company of people entirely filling the church, was extended Mr. and Mrs. H. H. Jenner at Stuart Street, Springfield, the night before their departure for the new pastorate. Mr. Jenner began his ministry at Long Point Church last Sunday. The last ministry performed in his pastorate at Springfield before leaving was the administration of baptism to four persons, and the receiving of one individual into the church by statement. At the reception, in their honor, generous words of appreciation were spoken by members of Stuart Street Church and other Disciple churches of the city, and a farewell message from the pastor and his wife.

James M. Haughey of Mason City, a pioneer preacher of central Illinois, passed to his reward January 29, after an illness lasting but four days. Mr. Haughey was seventy-eight years old, was a native of Ohio, and had lived in Illinois since 1856, three years later than this becoming a Christian. He was at first in the Baptist ministry but afterwards entered the ministry of the Disciples. It is reported of him that he married more than sixteen hundred couples, officiated at an equal number of funerals, and was evangelistically successful in his ministry. His funeral was conducted at Mason City, O. C. Bolman of Pekin being the officiating minister.

A very neat annual directory of Eureka Church has recently been distributed to the congregation. It contains information of local and national interest. Under the head of "Family Affairs" the pastor gives a summary of last year's work, showing that there was given for college endowment from this church last year almost twenty thousand dollars, and that the Brotherhood pledged two thousand two hundred thirty-eight dollars for the National Brotherhood expense. The congregation now numbers seven hundred eighty-three, including forty-six additions during the year. The duplex envelope was used so successfully last year for gathering funds for local expenses and for missions, that the system is to be perpetuated. Aside from the money given for endowment, there was raised for current expenses about four thousand twenty dollars, making a total of all monies raised during the year twenty-six thousand eight dollars. The successful pastor of this church is David H. Shields, whose pastorate had continued for about three years.



## Church Life

F. M. Fields, of the Norwood Avenue Church, of Toledo, will hold a meeting next month with the church at Hicksville, Ohio. D. F. Harris is the minister at Hicksville.

Ten congregations among the Disciples annually give over \$1,000 each to Foreign Missions. They are Akron, O., Richmond, Va., Des Moines, Ia., Cleveland, O., Los Angeles, Cal., Beatrice, Neb., Chicago, Ill., (Hyde Park), Chicago (Englewood), Ill., Hopkinsville, Ky., Cincinnati, O.

The South Side Church of Akron, Ohio, of which W. G. Loucks is the efficient minister, has recently become self-supporting. This congregation is a child of the Ohio Christian Missionary Society, and has made splendid progress during the past four years. Their Sunday-school had an average of 247 during 1911.

Evangelist John T. Brown, of Louisville, Ky., assisted by Miss Una Dell Berry, of LaFayette, Indiana, is holding a meeting in the Norwood Avenue Church of Toledo, of which F. M. Field is the minister. During the first two weeks of the meeting the work was greatly retarded by the extremely cold weather. Up to last report there had been sixty-six additions.

The Franklin Circle Church, Cleveland, W. F. Rothenburger, pastor, held a two weeks' meeting with L. G. Batman, of Youngstown, doing the preaching. Mr. Batman delivered a strong social message in keeping with the needs of the hour, and in a most optimistic spirit. Despite the intensely cold and stormy weather, there were thirty-seven accessions to the church.

Ira M. Boswell, pastor of First Church, Chattanooga, Tenn., has been appointed by the local federation chairman of the committee whose duty it will be to interest the colored people in the Men and Religion Forward Movement. The churches in the South have a unique opportunity to influence the colored people and it is interesting and encouraging to see this effort to meet the situation.

Mrs. Martha Trimble, the only woman pastor in the Christian Church in Indiana, has resigned a charge at Michigan City, Ind., to accept a call to Fulton, Mo. Mrs. Trimble and her husband, who is also a preacher, were called to Gary, Ind., from Kansas City, and erected the first Christian Church in the steel town. Mrs. Trimble went to Michigan City from Gary, the Fulton call quickly following.

A branch of the American Peace Society was organized at the meetings which will be held at First Church, Lincoln, Neb., Monday, February 5. Charles E. Beals, western secretary of the American Peace Society, was present and delivered an address, as also was Rabbi Hirsch, one of the most prominent advocates of the work of the Peace Society in this country. Professor George E. Hoard, also delivered an address at the evening meeting and Professor F. M. Fling introduced a resolution in support of the arbitration treaty now pending in the United States senate.

Nathan Earl Beach reports that the meeting Parsons, Kansas, has reached a total of 1,002 additions. William H. Sanday has been addressing large bodies of railroad men in the shops at noon. Mr. Minges, the evangelist, and Mr. Beach have both been

preaching special sermons to the railroad men. Mr. Mallory, the pastor, has been confined to his bed for a few days but is better now. The tabernacle is far too small for the audiences.

B. S. Ferrall writes: State Supt., N. C. Prewitt of Niagra Falls, planned and conducted a valuable Sunday-school institute in the interest of the Niagara Frontier Schools, Sunday p. m., Jan. 21, at the Jeff St., Church, Buffalo, N. Y. He introduced our warm-hearted, genial and efficient National Supt., Robt. Hopkins, to representatives of eleven Frontier Schools, and these teachers and officers are far wiser in Sunday-school methods than ever before. Such gatherings should be encouraged in other sections of this good commonwealth and plans should be laid for the best Sunday-school session at State Convention at Keuka College, next June.

Evangelist Sunday is in one of his great campaigns in Canton, Ohio. Canton is one of the best church-going and Sunday-school-attending cities in Ohio, and as a consequence it is likely to be Mr. Sunday's record meeting. The Christian Church at Canton is one of the largest and most widely known congregation in our brotherhood. Immediately after the Sunday campaign this church will dedicate its new building. This building will be unique among the Sunday-school buildings of our people; it is planned to accommodate a school of more than two thousand. We have but the one church in this city of fifty thousand people.

E. E. Moorman writes: The Englewood Christian Church, Indianapolis, closed a short revival effort last evening with their annual business meeting of the congregation. There were two confessions at the business meeting, making a total number of twenty-seven added. The reports showed an encouraging growth in all the departments of the church. In addition to a yearly increase of our running expenses, the church has paid off a \$4,000 indebtedness in three years. The mortgage was burned with tears of rejoicing. The pastor's salary was increased \$200 on the year. For the first time since the building was erected the Englewood church is out of debt and a surplus in the treasury.

From March 9 to April 7, Cincinnati is to have a wonderful exposition of missionary work throughout the world. It is to be held in the great Music Hall, and its annexes, and will be on a very large scale. The exposition is to cost something near \$100,000, and ten thousand stewards from the local churches are to be engaged in it in the exhibitions and pageant. This is the second appearance of this great exposition in America. The first was in Boston last year, where 376,000 people were in attendance through the month that it was held. In this exposition will be reproduced native life, mission conditions and mission victories in the great missionary fields of the world. In the afternoon at 3 o'clock and at night at 7:30 the missionary pageant of "Darkness and Light" will be produced in Music Hall. Two hundred thousand people attended this pageant in Boston. It is a dramatic presentation of the great events of missionary history. No one who is interested in Christian work should miss it. The admission price is 25 cents, and 25 cents also to the pageant. The exposition will be self-sustaining. The Disciples of Christ will be strongly represented in this undertaking. Copies of the "World in Cincinnati Herald," fully explaining the exposition, will be sent free upon application to Stephen J. Corey, Box 884, Cincinnati, who is editor of that magazine.

(Continued on page 22)

Makes Home Baking Easy

**ROYAL**

**BAKING POWDER**

Absolutely Pure  
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*A Cream of Tartar Powder,  
free from alum or phosphatic acid*

### Annual Reports

**Peru, Ind.** Present membership 3,000. Raised over \$2,900.—Milo J. Smith is pastor.

**Warrensburg, Mo.** Every department in fine condition. Grand total of money raised for year, \$5,545.54. Additions for year '06, a net gain of 23.—S. B. Moore.

**Wellington, O.** This congregation of forty members closed the year with \$110 in the treasury. Seventy-eight dollars were given for missions. C. R. Newton is pastor.

**Riverside, Cal.** One hundred and two additions. More than \$6,000 raised for all purposes. Mortgage and notes burned at annual meeting. G. M. Anderson, pastor.

**Stanford, Ill.** Total amount raised from all sources was \$3,107.10, and of this amount \$534.22 was for missions.—N. H. Robertson is the pastor.

**Frankfort, Ind.**—Additions to church, 87; contributed to missions, home and foreign, \$1,507; total amount raised, \$6,572.98. Sunday-school average, 401.—Jas. C. Burkhardt is the pastor.

**Pittsburgh, Pa., East End.**—John R. Ewers, pastor. Reports show 80 added, 40 by baptism; 16 lost, net gain, 64. Raised nearly \$9,000—\$2,200 for missions. New men's room built.

**Poplar Bluff, Mo.** Resident membership, 538; additions, 56; baptisms, 30. Amount raised for all purposes, \$6,941. For missions and benevolences, \$1,803.71. Brook and Lewis will assist pastor W. M. Baker in a meeting beginning April 14.

**Osceola, Ia.** Money raised and expended, \$3,125.45; of this amount \$700 squared all indebtedness; \$294.29 was paid to missions. During the last quarter 80 persons were received into the church, 45 by baptism. C. E. Chambers will begin a meeting February 4. G. E. Roberts is pastor.

**Little Rock, Ark., First.** J. N. Jessup, pastor. There have been 80 additions. The resident membership is now 700. The church raised a total of \$12,558.36, of which \$1,406 was for missions and benevolences. H. O. Breeden began a meeting in this church February 4.

**Valparaiso, Ind.** During the year 168 were added. A net gain of 115. Total membership, Jan. 1, 1,347. The Sunday-school also had a prosperous year, enrolling 531 scholars and reaching 1,000 in attendance. The report of the treasurer shows that \$8,945.96 was

raised. Of this amount \$740 went for missions and \$300 for the support of the work in Gary. Claude E. Hill is the pastor.

**Louisville, Ky., Broadway.** Additions during the year 52, losses 34, present membership, 779. The reports indicate that the church contributed through all its departments during 1911 a total of \$12,036.36. Of this amount \$2,612.71 was for missions, including a personal gift of \$1.00. The minister is W. N. Briney.

**Massillon, O.** The church proper experienced a 20 per cent growth, the Bible-school 40 per cent, the C. E. 50 per cent and the Brotherhood 75 per cent. The Sunday-school has been graded. The church took every offering of the calendar for the year, raising \$515.46 in all for missions and benevolences and closed the year free from debt.

**Warren, O., Second.** Every organization of the church reported a gain during the year in membership of from 20 to 50 per cent. The Sunday-school has had an average attendance of 329 during the year, and gave for all purposes a total of \$545. The clerk reports 121 added to the church and the present membership is given as 608.

**Indianapolis, Ind., Central.** The sum of \$12,587.17 was raised in all departments. Of this amount \$3,649.51 was given to missions and benevolences. We support two living link missionaries on the foreign field and one in the home field. The Sunday-school has an enrollment of 1,165 and reported an average attendance for the 53 Sundays of the year of 404. The school raised for all purposes \$1,387.86. There were 86 additions to the church during the year and a net gain of 32. A. B. Philputt, pastor.

**Long Beach, Cal., First.** F. M. Rogers, pastor. Additions: Baptisms, 33; by letter or statement, 78; total, 111. Loss by death, 3; by removal, 40; transferred to East Side Church, 5; dropped, 2; total, 59: Net gain, 52. Enrollment Jan. 1, 1912, 789. The amount of money raised and expended during the year was \$10,024.98, of which \$3,019.50 was for missions. The Sunday-school maintained an average attendance of 431 throughout the year. The Woman's Missionary Society almost doubled its membership. It now numbers 202, making it the largest in Southern California. All departments of church work have made commendable progress.

## INSPIRATIONS FOR THE MARCH OFFERING

### MAKE THE DAY MEMORABLE.

The day for the annual offering for Foreign Missions in all the churches is one of tremendous importance. This is a great day throughout our whole brotherhood. Those that observe the day rejoice in their high privilege; those that do not, feel that they should do so. It is a day of enlargement and joy. It is the milestone that has marked our growth for a third of a century. It grows in significance with each passing year. Its importance this year is even greater than in the past.

1. **Growth of the the Work.** The growth of the past points unerringly to our possibilities. In a third of a century the Foreign Society has come to be a world power. It has grown firmly into the hearts of our people. Sons and daughters have been given to the service. Some have given life itself and now sleep beneath heathen soil. The income has grown every year for eighteen except two. The annual income has grown \$207,184 in ten years. It has grown \$104,755 in the past three years. Last year the receipts were \$379,082, an increase over the previous year of \$18,360. The average church offering has increased \$11.85 in five years. There are now 123 Living-link churches and new ones are being added constantly. These figures cheer all Christian hearts.

2. **Growth on the Foreign Fields.** The wonderful things accomplished in the regions beyond by the Foreign Society thrill and inspire us all. Every day the medical missionaries treat 400 patients. Think of it! Last year they treated all told 157,988. Ten years ago they treated 45,838, five years ago 90,333. Note the increase. Ten years ago the Foreign Society had a total of 2,327 pupils and students in all schools. Today 5,096 report for recitations. Ten years ago less than a dozen were preparing for the Christian ministry, five years ago 79, last year 295, and this was a gain of 65 over the previous year. Ten years ago the Foreign Society had 159 native helpers, five years ago 333, last year 750. Ten years ago less than \$10,000 was raised on the mission field for all purposes, five years ago \$45,827, last year the amount raised reached the splendid sum of \$52,579.

We are all justly proud of the splendid increase. In a single decade our magnificent work has grown up from practically nothing

in Africa and the Philippines and Tibet. The great things accomplished in these three fields have challenged the world and thrilled our brotherhood. The missionaries supported by the Foreign Society toil in the Orient and in the Occident, in the burning heat of the tropics and in the cold of the northlands. They labor in the midst of different civilizations and touch many races and nationalities.

3. **The Harvest of the World is Ripe.** "Send forth thy sickle and reap; for the hour to reap is come; for the harvest of the earth is ripe." "And I saw another angel flying in mid heaven having eternal good tidings (the gospel) to proclaim unto them that dwell on the earth and unto every nation and tribe and tongue and people; and he said with a great voice 'Fear God and give him glory for the hour of his judgment is come, and worship him that made the heaven and the earth and the sea and the fountains of water.'"

The nations of the earth are being awakened from their long sleep of ages. Their cry is piteous. They ask for a guiding hand. We dare not close our ears and hearts to the overwhelming appeal that comes to us. How dare we? The gospel has been put into our hands as a trust. The world calls for its birthright. We dare not refuse to give it to men of all climes and tongues and races. Our gospel is their gospel. It is not ours to hold selfishly. It is ours to distribute. It is ours to "sound out" as did the church in Thessalonica. The more of this truth we give to others, the more we have to enjoy and to enrich our own lives.

Please begin now to make thorough preparation for a great offering the first Sunday in March. Order your March Offering supplies today.

F. M. Rains, Secy.

### NOTES FROM THE FOREIGN SOCIETY.

Dr. C. C. Drummond, Harda, India says, "We trust that the offerings this year will be far beyond what they have ever been. The work starts off this new year with promise. The evangelists report some enquirers in the villages. We hope for visible results from the work this year such as we have not had."

D. O. Cunningham, writing from Bilaspur, January 4, says, "There were about eleven baptisms at Mungeli ten days ago. The work is progressing there."

# The Best

The Uniform Sunday School lessons for 1912 are in *The Life of Christ*. You want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a *Life of Christ* so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loae Scott's *LIFE OF CHRIST in Fifty-two Lessons*. It is a new book. A second large edition has just been issued to meet the great demand. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

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CHICAGO



O. J. Crainger, Jubbulpore, India, writing to President McLean, says, "We are remembering you and the secretaries of the society these days when the rallies are going on. We realize that very much depends upon your work in awakening the churches to the missionary call. Jubbulpore is in the midst of an epidemic of plague. The city is deserted. This has occurred every second year since we have been at work here. About sixteen of our Christian families have had to leave their homes and are living in grass huts. The probability is that the epidemic will last for about six weeks. We pray it may not be longer."

C. E. Robinson, writing from Sendai, Japan, January 5, says, "I am happy to report two baptisms at Fukushima during the month of December. This makes twenty that our John the Baptist, Mr. Hawamura, has led to obey the gospel during the calendar year. A leading member of one of the small congregations some months ago became indifferent and even backslid in heart and life, but on Christmas day he reported with deep emotion and promises to continue faithful in the service of the Master."

The work continues to grow in India. H. C. Saum reports the baptism of four girls from the orphanage at Bilaspur, Sunday, December 31, and he expected to baptize two or three from caste the Sunday following.

The missionaries at Harda, India, report two baptisms both from caste on December 19.

Through the kindness of the Australian brethren 1048 school children in Harda, India, received remembrances at Christmas time. Some received copybooks, some pencils, some cards, others clothing, and some a handful of sweets.

James Ware, writing from Shanghai, China, says, "Brother Sarvis and wife are doing fine in the language. I wish we could keep them here, but they are needed in Nankin badly enough. Send a dozen more like them."

Alexander Paul, who has had large experience in China, expresses himself as follows on the present revolution in China: "We are optimistic as to the results of the revolution, whichever side may win, it can only spell advance. It will mean greater opportunities than ever before to carry on our work."

It is time for the churches to be all astir in preparation for the annual offering for foreign missions the first Sunday in March. Many churches are planning large things. Let this spirit sweep through all the churches and we will all rejoice in a great victory.

The Foreign Society is selling more mission books than ever before. The first edition of "Social Work of Christian Missions," by A. W. Taylor, is all gone and we have a stack of orders awaiting the second edition. The seventh edition of "Bohemia," by Mrs. Dr. Dye, is now on the press. "Ten Lessons in World Conquest," by S. J. Corey goes like hot cakes. About 2,000 copies have already been sold. The Missionary Intelligencer was never so popular. We are doing the best we know along all lines.

F. M. Rains, Secy.

#### CHRISTMAS DAY IN LUCHOWFU, CHINA.

War, or rather rumors of war, had made it seem wise to most of the missionaries to leave the city for a place of greater safety. For some weeks Mr. Buck and I have been holding the fort for the Master. It has not been a trying situation as the only sign of war near us has been the enrollment of about 3,000 volunteer soldiers and their constant drilling. At the beginning of the revolution we heard many rumors of trouble for our city. Recently the city has been exceedingly quiet and even free from rumors. Our work is going on almost as if there were

no war in China. The daily clinic even in the absence of the foreign doctor is large and the wards are fairly well filled. The evangelistic meetings, both at the hospital and at the Street Chapel, are up to the usual mark. Our three schools are going on as usual, while all the government schools are closed. Only our girls' school has been closed as all the foreign women are away. It seems that peace will soon be established and all can come back to their work. This short interruption will mean greater opportunities for mission work than ever before.

It has been the custom of the Christians to get together for a social occasion on Christmas day. Tea, nuts and sweets are usually provided by taking up a collection. They usually have some sort of public meeting. This year I planned an all day meeting with the Christians and we decided it was best to have no public meeting, so we made no effort to decorate the chapel as this would have drawn a crowd of the outside public. The only announcement was a written invitation to the Christians and inquirers, inviting them to the meeting and also to a Christmas dinner given by Mr. Buck and I. We had a very pleasant day together.

At eleven o'clock we had the Christmas meeting and Mr. Hsia, the Chinese evangelist, preached the sermon. After this the seventy-five of us gathered about the eight tables, with our chopsticks, rice-bowls and tea-cups. We all enjoyed the six or seven course Chinese dinner and had an excellent social time.

After a rest of about an hour we came together again in the chapel and held a church meeting discussing plans for next year's work. As the Christians had not been asked to help pay for the "eats" they gladly took up a collection to help remove a deficit in the annual account. This deficit was brought about by some extra expenses incurred in the work at Liangyuen, which the local church supports. There was also a deficit of some sixty dollars mex., on the new chapel just completed at Liangyuen. This will have to go over for a year or two and I advanced it personally rather than see the building of the chapel postponed. The work at Liangyuen is very promising, but because of the removal of one or two well paying members, the local church will be hard pressed for funds with which to carry on this work.

Mr. Hsia forcibly presented this problem to the members and urged them all to be a little more liberal in their subscriptions for next year. Then the subscription blanks were distributed to be handed in next Sunday. It will take some hard work and some sacrifice on the part of the Christians, but I feel that they can keep the work going.

Heretofore the missionary has directed all the church work, of course with frequent consultations with the Chinese workers. This year I have urged the church to formally appoint a committee to have charge of this work. Two Chinese were appointed on the committee with men and this committee will probably be enlarged soon. In this way we hope to put more system into our church work and thereby to accomplish more. This committee with the consent of the church will direct the church work in the city and the two out stations.

One of the members announced his purpose of giving some money and his time toward the development of some industrial work for the help of the needy Christians and inquirers. The plans for this are only in the bud, but we hope it will blossom out into something useful.

Mr. Buck called in the boys from our school and they gave a short entertainment which we all enjoyed. This was followed by tea and nuts and sweets and when we finished with that it was beginning to show signs that the day was about over, but it had been

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a pleasant day and we hope profitable as well. We hope much good will come of it. The Christians were pleased and they are enthusiastic about the work. The prospect in Luchowfu is growing brighter.

C. B. Baird.

#### THE SITUATION IN CHINA.

The situation here is serious. The peace convention seems likely to fail. The contending parties are fighting among themselves. The drift seems to be toward foreign intervention and that means the sacrifice of many foreign lives in the inland stations.

Our consular and diplomatic bodies have ordered us out and should any of the men stay or visit the mission stations, to be very cautious.

The Revolution is widespread and determined. Mr. Hertzog thought the Revolution was a mere local rising and prophesied that it would all be over like an April shower.

The missionaries are all well. We are establishing a Red Cross in Chuchow. Dr. Os-good has done fine work, but without Evangelist Shi we could have accomplished nothing there. In God's hands he was the instrument in the saving of the city. Red Cross is about the only work missionaries can actively do now. In this we can do effective service for Christ, but the strain and the drain on nerve and strength is great. Pray for us often. The Lord give us a mighty energy of love that will exalt only Jesus our Christ in all our service.

W. R. Hunt.

Chuchow, China, Dec. 20, 1911.

#### INDIA NOTES.

The Christmas holidays were enlivened in some of our Indian stations by the presence of visitors from America. Mr. and Mrs. Hertzog, of Hiram, spent Christmas in Jubbulpore, and Miss-Newcomer, C. W. B. M. secretary of Iowa, spent the day in Harda. It is not often that we have such visitors, and their presence with us is always much appreciated.

Mrs. Brown and I were able to spend the holidays in Jubbulpore, also. On December 1 we went to Benares to assist in the revision of the Hindi Old Testament, and worked there until the 22nd of December. On the 1st of January we came to Mirzapur, where the committee is now in session, and expect to stay here until the 1st of March, when we will have to return to our regular work. Of course we will by no means be able to go through the whole Old Testament in that time, but we are working as hard at it as we can. It is a difficult and most important piece of work.

Three baptisms and a wedding were recently reported from Harda. Bilaspur has also had some more baptisms. Thus we grow, slowly but steadily. Jubbulpore is just now suffering from a very severe epidemic of plague. The native city is practically deserted and some deaths have occurred in the Civil Lines, where the European population lives. Nearly all the Christians of our mission have been inoculated, and hence are in but little danger. They have been in danger, though, as dead rats and squirrels have been found in their houses, and this is always the forerunner of the disease. Our Heavenly Father has certainly taken good care of the Bible College students in times of plague, for, though we have passed through four or five epidemics of the disease, up to this time we have not had a single case connected with the institution.

Christmas eve witnessed an unusual service in Jubbulpore. The Christians of three missions, our own, the Methodists, and the Wesleyans, united in a general service followed by the Lord's Supper. The sermon was preached by our Brother Grainger.

GEO. WM. BROWN.

### Church Life Items

(Continued from page 19.)

J. M. Cockrill, of Parsons, Kan., is in a meeting with the church at Sidney, Ia.

Thomas C. Hargis has begun work with the church at Union Mills, Ia., having moved from Blandinsville, Ill.

Crayton S. Brooks is in a meeting with his home church at Portsmouth, O., with 60 additions to date.

W. H. Boles dedicates the new church at Savannah, Ga. The old church was burned last March.

F. M. Dowling dedicated the new church at Escondido, Cal., on Feb. 4. J. M. Lowe began a meeting immediately afterward.

J. B. Hunley, of Lexington, Ky., has accepted the pastorate at Ivanhoe Park Church, Kansas City. He began on Feb. 4.

Geo. M. Gee would like to correspond with churches needing a pastor and willing to pay \$1,000 a year. His address is Farragut, Ia.

The church at Stockport, Iowa, was dedicated on Feb. 4, by B. S. Denny, state secretary of Iowa. Robert Witchen is pastor.

J. M. Asbell has assumed charge of a church at St. Joseph, Mo., and was recently entertained at a banquet where there were 300 guests.

The Muskogee, Okla., church where George C. Aydelott is pastor is planning a meeting with Charles Reign Scoville in the immediate future.

Dr. Wilbur F. Crafts, secretary of the International Reform Bureau, was the speaker recently at First Church, Caattanooga, on juvenile protection.

Philip Welsh has resigned the pastorate of First Church, Duquesne, Pa., on account of ill health, and will go to a farm in Illinois for the present.

M. S. Johnson has assumed the pastorate of the church at Aurora, Okla., and was recently tendered a reception by the members of his congregation.

Albert O. Kuhn, assistant pastor at Sedalia, Mo., has been called to the pastorate at Salina, Kan., where B. L. Smith was the former pastor.

J. T. Boone, pastor of First Church,

Jacksonville, Fla., has received an average of three people each week into the church for the past five months.

The Connersville, Ind., church is in a good meeting with L. C. Howe as evangelist and S. Lewis as singer. L. O. Newcomer is the minister.

Thaddeus Tinsley, of Louisville, Ky., and evangelist for Jefferson county, has been called to the pastorate of Midway Church, Lexington, Ky.

H. H. Wilson has resigned at Sanger, Cal., and will go to New Mexico, while J. L. Snyder, the former pastor at Sanger, will take up the work again.

W. J. Shelburne has resigned the pastorate of Norwood Church, Cincinnati, O., where he has been for four years. He will probably accept work in the South.

John G. Slayter has organized another church in Minneapolis which will be known

as the Minnehaha Church. Already they have had 146 in the new Sunday-school.

G. W. Hemry has returned from his meeting at Edgerton, Ohio, to the home church at South Bend, Ind., and will begin a meeting very shortly with Evangelist Wilhite.

R. W. Gentry, field agent for the Bible College of Missouri at Columbia, Mo., was the speaker for the observance of Education day at Hannibal, Mo., where Geo. A. Campbell is pastor.

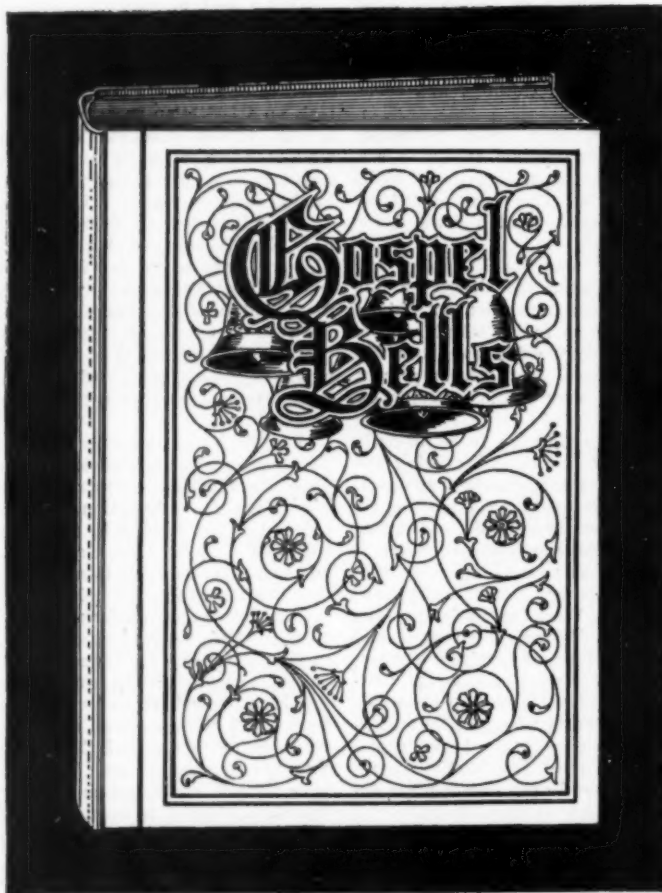
The first meeting of the Disciple Club of the Milwaukee churches was the occasion of a banquet on January 31, at which Vaughan Dabney of Chicago delivered the principal address.

The church at La Porte, Ind., has had a meeting with the Wilhite Evangelistic Company leading the forces. W. H. Baker is the pastor at La Porte. There were 100 additions.

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John T. Stivers of Los Angeles began a meeting with Cedar Street Church, Missoula, Mont., Feb. 1.

E. L. Powell, of Louisville, Ky., will lecture in the Christian church at Liberty, Mo., on Feb. 10, on "Citizenship in the Republic."

W. H. Bock, pastor at Tabernacle Church, Columbus, Ind., is in a meeting with his home church, with A. E. Buss leading the music. There have already been 60 additions.

The Christian church at Cedar Falls, Ia., started with seven members six years ago. They now have sixty and have a good house to worship in and will be able to have a settled pastor before very long.

The convention of the Northeastern District of Arkansas was held at Paragould, Ark., in the latter part of January. G. A. Hoffman, pastor at Helena, was one of the speakers.

H. E. Tucker of Platte City, Mo., reports a good meeting with 74 added under the leadership of J. M. Lowe, whose methods are always sane. Mr. Tucker speaks most highly of the evangelist.

A. P. Johnson, pastor at Durham Avenue, Cleveland, O., reports 16 additions at the regular service on January 28, all men but two. The church is prospering in every way and they are planning great things.

Leslie W. Morgan, pastor of Wrightman Road Church, Hornsey, England, had a series of meetings in the latter part of January with E. H. Spring to do the evening preaching, Robert Hindle to conduct daily Bible readings, and Eli Brearley to assist in the calling and personal interviews.

The church at Tipton, Ind., held seventeen days' special services under the leadership of Geo. L. Snively and C. L. Marks during the past month. The meetings were educational and inspirational and the pastor, G. I. Hoover, speaks most favorably of the work done by the men. There were 40 additions to the church, 26 on confession of faith.

The Men's Brotherhood of First Church, Joplin, Mo., has been taking the initiative in a movement to unite the brotherhoods of the different denominations in the city into a sort of federation of brotherhoods. They have been discussing municipal betterment and considering the question of Sunday closing of theatres and higher licenses for saloons.

The Fifteenth Street Church, Keokuk, Ia., where Geo. A. Reinhardt is pastor, dedicated their house of worship on Jan. 28. Judge Chas. J. Scofield, of Carthage, Ill., delivered the dedicatory address. The money was all paid in before the dedication so that it was not necessary to call for any at all. A. L. McArthur, of Hamilton, Ill., a former pastor, was present.

It is reported that the three churches in Nevada, Ia., the Congregationalist, Methodist, and Disciples, are contemplating uniting into one congregation and, as a compromise, the new one will be Presbyterian. The Disciples church may not be a party to it, but the other two will certainly unite. It would be a good opportunity to unite on a basis of being simply Christian.

When G. W. Muckley began work for the Board of Church Extension in 1890, the fund consisted of \$35,000. At the present time there is \$912,367.16 and the effort is being made to reach a million dollars this year. This was the aim for the centennial year but it was not realized. Nearly 1,500

churches have been aided and over \$2,000,000 handled.

## The Company's Doctor

(Continued from Page 13.)

"In solemn silence the car came up. It seemed to us that it had time to travel a mile before the gates were thrown open, and out stepped Dr. Squegee, holding the staggering form of little Petro.

"Here he is, people!" he cried. "We brought him back to you alive and well!"

"No use for me to try to tell you how that poor Italian woman rushed and embraced her boy until she came near breaking every bone in his body, and the vociferous congratulations of her countrywomen who followed her to the little cabin home back on the hillside.

"Martha saw Squegee, beaming with self-complacency, hand the boy over to his mother, and then stand proudly shaking hands with those who gathered about him, but she didn't notice two or three men silently carrying a dark form around to the company's office, for they thought best not to surprise her until they knew for sure the best or the worst.

"The news went around the camp that Dr. Squegee had gone down into the mine and rescued little Petro at the peril of his life, after Dr. Dartmouth had been overcome with the black damp because his helmet was out of fix.

"Late that night, as Martha sat in the company's office beside her slowly recovering husband, a dark-eyed, sallow-faced woman tiptoed into the room and kissed the hem of her garment.

"The good mon," she murmured, "the candles burn for him tonight that God will make him well."

"You are Petro's mother?" said Martha.

"Petro my son," said the woman proudly, "and your good mon save him life."

"And Dr. Squegee," suggested Martha, determined to be fair.

"Squegee nothink!" returned Petro's mother, "he one great big bluff. The doctor—your mon—went in far, far back, through water, black and nasty, on and on till he find boy—my Petro—then he come back carrying Petro through water and air like death—the what you call it?—hat he wear with air—it runs out—but on he comes, with Petro—always with Petro—he fall, get up, stagger along, foot by foot, air all gone—just a little way, a little further in the dark and the air like death, and there the strong arm men are to hold and take them out!"

"In after days Martha wrote down in speech and framed it. She calls it the Doc's certificate of membership in the Legion of Honor.

"For a while after the affair there was some talk about an investigation being made of a certain party who was suspected of tampering with Doc Dartmouth's oxygen helmet, but before anything was started Squegee decided to leave the camp, and he afterwards claimed a great deal of credit for having thus assisted in making Jerome the head of the hospital.

"The incident of little Petro gave Martha a new viewpoint of the mining people, and she now shares her husband's interest in them, for she had learned that no folks on earth are more grateful for a little kindness, and that under their somewhat rugged exterior are hearts as loyal and loving as those she had been reared with in the great city."

The shotfirer paused.

"Your train's crossing the North River bridge," he said; "it will be here in ten minutes."

"But the Doctor's oxygen helmet—did he ever perfect it?"

"Sure," said Mr. Bill, earnestly. "He had it perfected the day he went in after little Petro, but he didn't take time to examine the air reservoir, and that's what caused the trouble. Somebody, either accidentally or designedly, had touched the valve. That thing has been a wonderful success, and is used today in many of the biggest mines. The Doc has money enough now to go into a big city and establish himself, but Martha would rather stay here."

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"Six sermons full of broad humanity."

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This book is interesting, among other things, in that it rejects both Trinitarianism and Unitarianism. The author says, "Each alike accepts the underlying dualism, and without questioning its validity has chosen to champion opposite extremes." He contends that the who of Jesus is not to be decided by his human birth, but by his divine relations. An insidious, strong putting of the theology in the author's local atmosphere.

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**Unity** says:

"Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

**The Advance** says:

"These are strong, virile sermons, appealing to the reason and satisfying the heart."

**Professor Edward C. Moore, of Harvard**, says:

"It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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